A PLAINE AND FAMILIAR EXPOSITION ON THE LORDS PRAYER.

First preached in divers Sermons; The Substance whereof, is now published for the benefit of the CHVRCH.

By I. D. Minister of the Word.

Humilitie heapeth Honor.

ECCLESIASTES 12. 11.

The words of the wise are as goads, and as nailes fastened by the Masters of Assemblies, which are given by one Shepheard.

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To The Reader.

AS it is the dutie of every Christian to imploy himselfe for the setting forth of Gods glory, and not with the unprofitable servant to hide his talent in a napkin; So I considering how in these dayes so great and important a dutie as prayer, is much neglected and under-valued: haue thought good (for the propagating of Gods glory the increasing of Christian devotion, and the inciting of every one to the frequent practice of so necessary a dutie) to bring into the world this ensuing Treatise: which hath a great while beene in private hands (and so had remained by the Authors good will) but now at length by the importunitie of friends hath prevailed to come into the light for the generall good of all, which is the end and utmost ayme of him that wrote it, in this as in the rest to propagate Gods glory, and stirre up Christians to the more fervent and frequent use of this dutie, in which we praise God for his blessings that he hath extended towards us, and pray to God for those defects which we finde in our selues, and desire to be supplyed withall. And so may serue very fitly as a key, to let us into all the roomes of Gods

To The Reader.

Treasury and Store-house, where wee may be plentifully supplyed with all good things which we stand in need of. But least that I should seeme tedious to your Christian patience, in detaining you too long from the worke; or that I may be thought to thrust my sickle into their ripe harvest, and so reape where I haue not sowen: I rest; praying the Divine assistance for his grace, to make a right use of all his blessings, through his Sonne our Saviour Iesus Christ.

[*]

A BREIFE AND HEAVENLY EXPOSITION ON the LORDS PRAYER.

MATH. VI. IX. &c.

After this manner therefore pray yee: Our Father which art in heaven, Hallowed bee thy Name; Thy Kingdome come; Thy will be done in earth as it is in heaven;
Giue us this day our daily bread;
And forgiue us our debts, as we forgiue our debtors;
And lead us not into temptation; But deliver us from evill; For, thine is the Kingdome, the Power, and the Glory, for ever. Amen.

OUr blessed *Saviour* in that most excellent *Sermon* of his upon the *Mount*, having taught and delivered many excellent things unto those Multitudes which then followed him: at length knowing how usefull a

thing fervent and frequent prayer is for our ſafe and comfortable paſſage through this world to our heavenly home: commeth to informe them of divers things touching this ſo ſpirituall and heavenly Durie. Having therefore in the beginning of this Chapter given divers inſtructions touching *Almes*: in the next place, he comes to Prayer.

1. *Giving generall directions touching it.*
2. *Teaching the forme and ground thereof.*

In generall he ſheweth them, 1. *what they ſhould ſhunne and avoid*, [*Hypocriſie*] in divers inſtances: *Praying, ſtanding in the ſtreetes and Synagogues, to be ſeene of men*: and then, to *ſhunne vaine repetitions*. 2. Like unto a good Phyſician or Surgeon, he not onely ſheweth the diſeaſe what it is; with the danger thereof: *Verely I ſay unto you they have their reward*: But alſo he *preſcribeth them the remedie*; quite contrary to the diſeaſe: 1. *To enter into their Cloſet*: 2. *To ſhut the doore, in ſecret*. 3. *To flie all likeneſſe unto theſe Hypocrites*: (which indeed is a ſure remedie to ſhunne the firſt occaſions of evill) whereunto he addes a ſtrong moving reaſon: *For your Father knoweth what things yee have need of before you aske him*.

Now when our Saviour had thus made way, in preparing them for this ſo heavenly, ſpirituall and neceſſary a dutie: he in the next place teacheth them the right forme and ground of true Prayer; anſwering unto all our neceſſities for ſoule

ſoule and for body, and that in a ſubſtantiall briefe manner. *ver. 9. &c.*

After this manner therefore pray yee: Our Father which art in heaven: Hallowed be thy Name, &c. wherein we haue ſet downe;

1. A preface to the Prayer: *After this manner therefore pray yee: Our Father, &c.*
2. The forme of Prayer it ſelfe, in 6. petitions.
3. The concluſion of the Prayer, ſhewing ſtrong reaſons for granting of theſe: *For thine is the Kingdome, the Power, and the Glorie, &c.*

Firſt, In *the Preface*; we haue 1. *A diſcoverie of our Saviours intention: viz.* to ſet downe the ground and foundation of Prayer, *After this manner therefore pray yee.* 2. *A direction how to begin aright.* 1. Not to goe unto Saints or Angels, but unto our heavenly Father: 2. Not to be full of ſelfe-loue as to goe alone, but to take in others with our ſelues.

Secondly, In *the forme of Prayer* it ſelfe, we are preſcribed to aske. 1. In the three firſt petitions, *ſuch things as concerne the glory of God:* 2. In the three laſt, *ſuch things as concerne our good.*

Thirdly, In *the Concluſion*: we haue *the reaſons enforced for ſpeeding of theſe Petitions*, very ſtrong ones: becauſe, *all Dominion, Power, and Glorie is his for ever.* All which is knit up with the aſſurance of Faiths certaintie of

ſpeeding well(having thus prayed) in the word, *Amen.*

Summe. But more particularly in the *Preface* we haue ſet downe, *a moſt abſolute preparation unto faithfull Prayer and Thankeſgiving*, wherein our bleſſed *Saviour* ſheweth, (if we would aright call upon the name of the *Lord*, ſo as we and our petitions may be accepted of him, and bleſſed by him)

1. firſt, *how we muſt ſtand affected towards men*, in this word [*Our*] which giveth us to underſtand that when we put up our ſupplications unto the *Lord* our *God*; we muſt *not onely intreat him, to beſtow good things upon us, but alſo ſpeake a good word for the reſt of his elect*, that he would vouchſafe to be gracious unto them, even as unto our ſelues.

2. Secondly, *how we muſt be perſwaded of God, viz:* firſt, *that hee is our Father*, that is, ſuch a *God* as pitieth us, and hath a tender regard of us, who is readie and willing to helpe us in our diſtreſſes, relieue us in all our miſeries, and every way els, able to ſhew forth the bowels of a *Father* towards us: whereof, untill wee be in ſome meaſure aſſured; wee may well utter the words of prayer, but we can never bring a true faithfull prayer indeed before the *Lord.*

And where it is ſaid in the next words, that *God is in Heaven*, the meaning thereof is not, that *God* is ſhut up in that one place, more then in any other: for as *Ieremie* witneſſeth, *Hee filles heaven and earth with his preſence*, the whole world cannot containe him, but he containes it.

Ier. 23. 24.

For

For in him we liue, and moue, and haue our being. Therefore when he is called, *Our Father in heauen*, it is as much in effect as if he had beene termed, *Our heauenly Father*, (as elſe where he is) *Math. 6. 32.* that is, ſuch an one, as is infinite in *Power, Wiſedome, Mercie*, and of *All-ſufficiencie* in every reſpect to doe us good, ſo that both of theſe, *viz.* that he is a *Father*, and an *heauenly Father*, are very neceſſary to be known and beleeued: For, *if we be not perſwaded that he is our Father, we ſhall not dare with boldneſſe to approach unto him: and if we beleeue not that he is an heauenly Father, we ſhall thinke it bootleſſe to depend upon him, and to expect bleſſings from him.*

Acts 17. 28.

What, *Our Father which art in heauen*, implieth.

After this manner therefore pray yee.
Our Father, &c.

In that our bleſſed *Saviour* here ſetting down a moſt abſolute and perfect platforme of prayer, according to which patterne, the ſupplications of all *Gods* ſeruants are to be formed and framed, doth ſtrictly enjoyne us to come unto our heauenly *Father*, and to none other but to him alone, whence we learne;

That none is to be prayed unto but God alone.

Obſervat. 1. That God onely is to be called upon.

For howſoeuer we be not preciſely bound unto the words of this prayer, yet we are tyed to obſerue the ſubſtance of it: becauſe no petition or thankeſgiving can be allowable or acceptable, unleſſe it haue ground and warrant from the

That all prayer muſt haue warrant and ground from the Lords Prayer.

Lords prayer; And therfore in as much as there is no one word contained therein, that may giue the least shew of allowance, to put up our petitions unto any beside the *Lord* himselfe. it hence evidently appeareth, that this service is to be consecrated and offered unto him alone, being that high honor which alone hee himselfe challengeth, saying, *Call upon mee in the day of trouble, and I will heare thee, and thou shalt glorifie me*. He sends us to no other: for it is his honor (which hee will not depute unto any Creature) to be the immediate hearer of all suites. And therefore the Prophet *Isaiah* giveth this exhortation, *Seeke the Lord, while hee may be found, call upon him while he is neere, &c.* (not to heape together many proofes in a point so cleare.) The Sonne of *God* himselfe, who is best acquainted with his Fathers will saith, (applying it against the Devill,) *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Psal. 50. 13.

Isay 44.

Isay 55. 6.

Math. 4. 10.

If then Prayer be a part of *Gods* worshippe, (which none will deny) it must necessarily follow, that it is to be appropriated unto him alone.

Reason 1. Because God onely knoweth the heart. 2 Chron. 6. 30.

First, because (as *Salomon* testifieth in his prayer) *The Lord onely knoweth the hearts of the children of men*: whether they pray faithfully, or hypocritically, whether they come for custome, with bare words of prayer, to serue their owne turnes: or of conscience, with sighes and groanes to magnifie *Gods* name, in asking that which may tend to his glory. If wee were to make

make requeſts unto men or Angels, that cannot ſearch into our thoughts and affections, a falſe hypocrite might ſpeed as well as a true hearted Chriſtian: *Iudas* might finde as good ſucceſſe as *Peter*, nay many times farre better: for divers of them preſent their ſuites with a more glorious flouriſh of words, and thoſe uttered in a more vehement and earneſt manner in outward appearance, than ſundry or almoſt any of *Gods* deare children can attaine unto. Which ſtands with good reaſon: for the Hypocrite lookes onely to the outſide, even to the forme and order of his words and ſentences, that therby he may pleaſe others, or himſelfe: whereas a Chriſtian hath a principall reſpect unto the inſide, and lookes chiefly upon his ſoule and conſcience; that he may draw his heart into *Gods* preſence, and keepe it there when it is there, from the beginning to the end of that holy ſervice: ſtriving withall for faith, reverence, and willingneſſe to ſubmit himſelfe to *Gods* pleaſure concerning the things hee asketh, and for the time of obtaining them, and the like: which inward ſtrife being that which *God* doth principally looke after, maketh a faithfull man to be in a ſort regardleſſe of that which carnall men doe moſt reſpect. Whence it would come to paſſe, that if any but the *Lord* had the hearing of their prayers, falſe hearted diſſemblers ſhould carrie away the reward from ſound hearted Chriſtians: But ſeeing that is his office, who reſpects not the words of the lips, but the affecti-

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on of the heart, they ſhall ſpeede beſt that are beſt. For *He giveth unto every one, as hee knoweth his heart*. This then is the firſt reaſon, why *God* onely is to be invocated of us.

2 Chron. 6. 30.

Reaſ. 2. In that prayer muſt be made to one of abſolute ſufficiencie.

A ſecond is; *That Prayer muſt be made to ſuch a one, as is of abſolute power, and ſufficiency to heare and helpe all men, in all places, at all times, and in all needes:* (for otherwiſe with what confidence or comfort can we become petitioners unto him,) now it is ſure that no Saint, Angell, or any other Creature in heaven or earth is able to doe, (for they are all of a circumſcribed nature, and of a finite power) onely the *Almightie* and *All-ſufficient Lord* of heaven and earth can performe this, whoſe eſſence filleth all the whole world, whoſe power is ſufficient to doe whatſoever he will, whoſe hand none can reſiſt, and whoſe goodneſſe never faileth thoſe that ſeeke unto him. Whence it may firmely be concluded, that in our prayers wee muſt haue recourſe unto him, and none other.

Ier. 23. Pſal. 115. Dan. 4. Pſal. 9.

Reaſ. 3. Becauſe the Scriptures giue no ſuch precepts.

1.

2.

Rom. 1. 21.

3.

Thirdly, becauſe there is not in the whole Scripture any Commandement or example of any one godly man or woman, that may giue us warrant to uſe the invocation of any, but of *God alone*: neither is there any promiſe of good ſucceſſe if we ſhould uſe it. And therefore ſuch prayers of ours could not be faithfull prayers, as wanting a ground from the word, but ſinfull and conſequently abhominable before the *Lord*. Nay, we are ſo farre from having any example, or promiſe, or Commandement for it,

it, that we in this place haue a direct Commandement to the contrary. *When yee pray* (sayth our *Sauiour*) *pray thus, Our Father &c.* For thereby is implyed, that we must keepe our selues within the bounds of this prayer, which tyeth us to make our requests knowne unto *God* alone, so that hee that goes beyond the limits that *Christ* doth prescribe here, goes beyond a prayer of faith, and so makes a prayer of sinne, which the *Lord* cannot choose but hate and abhorre. Which serues.

First, for *the confutation and overthrow of that sacrilegious doctrine of Poperie*, that teacheth men to pray unto the *Angels*, and *Saints* departed, which prayers can yeelde them no more comfort, then this prescript forme here set downe by our Saviour *Christ*, will yeeld them warrant for that which they doe. *Vse* 1.

But they object, *that they acknowledge their prayers must be presented to God alone, but they may vse the Saints and Angels as Mediators betwixt God and them.* *Obiect.*

All this is but meere dissembling and cloaking of their sinne, for (to say nothing of that point) that *there is but one Mediator betweene God and man, even the man Christ Iesus*, who by the incense of righteousnesse perfumeth the prayers of the Saints, that they may be pleasing in the nostrels of the *Lord* of hoasts, though in themselues they savor strongly of the flesh: they doe giue them that diuine worship, which is due unto *God* alone: which that we may the more *Answ.* 1. 1 Tim. 5. Revel. 8.

cleerely discerne, let us hearken what the Apostle saith. Rom. 10, 14. *How shall they call on him, in whom they haue not beleeued, &c.* If then they professe that they invocate Saints and Angels, they must likewise graunt they beleeue in them, which, what is it, but to giue unto them divine worship?

2. Againe, when they pray unto them, they in effect acknowledge thus much, that they are able to heare them, and to relieue them alwayes, every where, and in every one of their needes: And what is this, but to giue unto them divine worship?

3. Lastly, doe they not attribute that unto *Mary*, and *Peter*, and to the rest of the Saints and Angels, which is the peculiar prerogatiue of *God* himselfe, namely, to be able to enter into mens hearts, and to discerne of their affections when they are praying unto them? What is this but to ascribe unto them divine honour, and to set them as it were in *Gods* Chaire of estate? Therefore be they never so full of damnable hipocrisie and cunning, to colour over this their fowle sin, with goodly and glorious pretences; It is sufficiently knowne unto *God*, and unto all godly men, that they commit grosse Idolatrie in that worship which they performe, for which they are esteemed Idolaters, and Sacrilegious persons, that robbe the *Lord* of his due honor, and shall receiue at the hands of *God* justice, a proportionable measure of punishment according to their sinne.

Secondly,

Secondly, It is for *Inſtruction*, ſith *God* will haue the hearing of all ſuites, immediately in his owne perſon, and ſets none as ſubſtitutes under him in that office, this ſhould teach us to *be in league with him, and to caſt off all manner of corruptions, that will bring us out of favour with him*, for *he is a God of pure eyes that cannot endure iniquitie*, intertained and maintained, for if we regard wickedneſſe in our hearts, he will not heare us. Whence it comes to paſſe, that unbeleeving *Papiſts*, and other ſinfull perſons, haue ſo little heart and courage to goe unto the *Lord* in his owne perſon, becauſe their owne conſciences teſtifie againſt them, that they haue beene and are, and ſtill purpoſe to bee notable Rebels againſt his Majeſtie.

Vſe 2.

Pſal. 66. 18.

Let Chriſtians therefore before they pray, throughly conſider with themſelues, that they are to enter into his preſence that is a *God* of perfect holineſſe, and abſolute puritie, and withall, that unleſſe they can haue free and comfortable acceſſe unto the throne of Grace, they neither haue title unto, nor can poſſibly haue the comfortable uſe of any bleſſing ſpirituall or corporall. And this they ſhall finde to be an excellent meanes to awe and terrifie them from offending him, on whom all their happineſſe and proſperitie doth depend.

A helpe to prayer.

If all the Subiects in the Land, were bound in all matters of weight, to preferre their ſeverall ſuites unto the Kings Majeſtie himſelfe, that ſo he might giue ſentence in his owne royall

Simile.

perſon, either for them, or againſt them, according to their demerites; would it not make them circumſpect in their carriage and courſe of life, that it might be altogether ſuch as ſhould expreſſe their loyaltie and due ſubjection unto their Soveraigne? So ſtands the caſe with all Chriſtians, the great King of heaven, who is their *Lord* and Governour, will haue the hearing of all our cauſes himſelfe, and will truſt no deputie under him, that might be bribed, flattered, or feared, or in any ſort corrupted, and his eye is fixed not onely upon their outward behaviour, (which is as much as earthly Kings can looke into) but alſo upon their inward man, he being the ſearcher and tryer of the heart and of the raines: which ſhould cauſe us with all due care and circumſpection to looke unto our hearts, and to our wayes, that he may eſpie nothing therein, which will provoke the eyes of his glory, and breake off our peace and communion with him. If they of *Tyrus* and *Sidon* thought it a point of good policie (as indeed it was) to come with one accord, and to perſwade *Blaſtus*, *Herods* Chamberlaine, by this meanes to deſire peace, when *Herod* intended to make warre againſt them, becauſe their Countrey was nouriſhed by the Kings Land. How much more ſhould we account it Chriſtian wiſdome to prevent warres that might ariſe betwixt the *God* of heaven and us? Eſpecially, conſidering, that not onely the maintenance of our Countrey and eſtate, but the welfare of our bodies

Acts 12.

Simile.

bodies and ſoules, and all the happineſſe and comforts that we enjoy here, yea our ſalvation it ſelfe, and that felicitie which we expect hereafter, doth depend upon, and proceed from his meere bountie and free liberalitie.

Thirdly, this *ſerveth for the comfort of all Gods ſervants*, that they are to put up their ſuites and requeſts unto the *Lord* onely and immediately, without the interceſſion of any Creature, and need not become Petitioners unto any other, either Saints or Angels, of whoſe continuall preſence and readineſſe, and abilitie to helpe and ſuccour them all, whereſoever, and in what extremitie ſoever they ſhall be, they muſt needs be utterly uncertaine, and ſo haue their afflicted ſoules much turmoiled and perplexed within them: This (I ſay) is a marvellous great comfort unto them, that they may haue free acceſſe (without any further adoe) unto the throne of his mercy, *who is neere unto all them that call upon him in truth*, though in much weakeneſſe, and is *an helpe in trouble readie to be found*. *Who can doe whatſoever he will, in heaven, and in earth, and commandeth us to call upon him in time of diſtreſſe*, with a certaine and undoubted promiſe, *that he will deliver us, that ſo we may glorifie him*, and will not impart this honor unto any other, but reſerue it to himſelfe as a ſpeciall prerogatiue royall (as it were) to be ſued unto alone, of all ſuch as profeſſe themſelues to bee ſervants and ſubjects unto his Majeſtie.

Vſe 3.

Pſal. 145.
Pſal. 46. 1.
Pſal. 115.
Pſal. 50.

Certainely, in as much as wee haue ſuch a

worthy priuiledge as this is, that we may come vnto the Kings owne person and presence, whensoeuer we haue occasion, our sinne must needes be very great and grieuous if we choose rather to haue recourse vnto his Iustices, Constables, or vnder-officers whomsoeuer, (who neither will nor can vndertake to heare us,) than vnto his owne Majestie, leaving the fountaine of liuing waters, and making to our selues broken cisternes that will hold no water.

Ieremie.

Our Father, &c.

THis word [*Our*] implyeth what affection wee must beare towards men; namely, that when we bring our sacrifices of prayer and prayse before the *Lord*, wee should be so farre in loue and charitie with men, that we should wish them as well as our selues, and pray and prayse *God* for them, as well as for our selues: So that hence we learne;

Obseruat. 2. *That when we are to call vpon the name of the Lord, we must so deale for our selues and our owne matters, as that we be also mindfull of others.*

All Christians should haue such a fellow-feeling each of others necessities, as that they should make others case to be their owne, and become sutors

futors for them, and with thankefulneſſe acknowledge their graces before their heavenly Father, who requireth this dutie at their handes. As we ſee, where the Apoſtle exhorteth *Timothie, That firſt of all ſupplications, prayers, and giving of thankes bee made for all men.* And ſo in *Iames, acknowledge your faults one to another, and pray one for another.* Yea, not onely ſo; but we are enjoyned that which doth more croſſe our wicked fleſh, *viz. to pray for our enemies.* Now if it be a dutie to pray for them, that doe *hate, maligne, hurt and perſecute us*, and that when there is little or no appearance of grace and religion in them; Then how much more are we tyed to become Petitioners for thoſe that are friends to us, to *Gods* Church, and faithfull ſervants unto the *Lord* himſelfe? And as this is commanded, ſo was it practiſed, as by other of the holy men of *God*, ſo eſpecially, by the Apoſtle *Paul*, who did without ceaſing night and day remember in his prayers the Churches which he himſelfe and others had planted: alſo divers particular perſons, which were of ſpeciall note and imployment in the Churches, and in eſtabliſhing and propagating the Goſpel of *Chriſt*: yea, he did not onely make continuall mention of them in his prayers, but he was alſo mindfull of them in his thankeſgivings. As he ſayth, *I thanke my God* (ſayth he) *having you in perfect memorie, becauſe of the fellowſhip which you have in the Goſpel from the firſt day until now.* And the like is done by the converted *Iewes* (as

1 Tim. 2. 1.

Iam. 5. 16.

Mat. 5. 44.

Rom. 1. 9 10. 1 Cor. 1. 4.

2 Tim. 1. 3.

Philemon 4.

Phil. 1. 3. 5.

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we may read in the *Acts*) to whom when *Peter* had rendred a reason why he preached unto and conversed with the *Gentiles*, and shewed them that hee had speciall warrant by a vision from heaven so to doe: It is said, *When they had heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.* And so the Churches of *Judea*, when they heard of *Paules* conversion, that he that had persecuted them in times past, now preached the faith, which before he destroyed; *They glorified God for him*, for whom no doubt, they had oftentimes before instantly prayed unto the *Lord*.

Acts 11. 18.

Gal. 1. 22.

Reason. And it is meete that all the Saints of *God*, while they are in their pilgrimage should performe this dutie, mutually one for another, because, *they are members of the same head, branches of the same vine, Temples of the same Spirit, children of the same Father, and heires of the same Kingdome.* In which regard, as they are neerely linked together, so should they haue their hearts as firmely knit together in one, And then it cannot be but there must needs proceede thence, many holy and heavenly requestes, and praises for one another, which will ascend as incense into the nostrels of the *Lord* of hoastes, and be more pleasing unto him, then the most costly and precious perfumes can be unto us.

Note. With earthly Princes, the fewer petitions we preferre, and the fewer persons we make suite for, the better (commonly) we speed; but it

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is otherwiſe, with the King of Kings, the more in number our ſupplications are, and the more the perſons are for whom we ſupplicate, the better ſhall our ſucceſſe be: And the more wee urge for others, with the greater bleſſing and peace ſhall we goe away our ſelues, according to that in the pſalme, *Pray for the peace of Ieruſalem, let them proſper that loue thee.* Pſal. 122. 6.

A rule of prayer.

Seeing then that the truth of this Doctrine is ſo cleere, it ſerveth;

Vſe 1.

First, *to convince divers, and thoſe of Gods own Children to bee very faultie*, who notwithſtanding they make many prayers, and multiply their petitions before the *Lord*, yet they are ſo poſſeſſed with *ſelfe-loue*, and *ſelfe-reſpect*, that they are wholy taken up with their owne matters, and are utterly forgetfull of others, either to pray for them, or to praiſe *God* in their behalfe. If any one haue offended them, he ſhall haue many ill words, but few good prayers from them. If any one be converted, or bettered, they ſeldome or never fall on their knees, to bleſſe the name of *God* for his mercie and goodneſſe towards him: this is an evident token that they haue little loue unto their brethren, or zeale of *Gods* glory: *He that is a true brother, muſt ſhew his brotherly affection by brotherly actions.* And they that can not afford others a part and portion in their prayers, can haue little expectation of comfort and benefit from the prayers of others, when they ſtand in greateſt need of them. And further, when the

Note.

Lord beſtowes a bleſſing upon any of his people, they ſhall be ſo farre from being ſtirred up to joy and thankeſgiving therefore, that they will be readie rather to envie and maligne them for the ſame.

Vſe 2. Againe, this is *for ſingular comfort for all ſuch as doe in their hearts feare the Lord:* For there is never a Chriſtian throughout the world, that prayeth for himſelfe, but he doth more or leſſe pray for them, and glorifie *God* for them, which is an eſpeciall part of the communion of Saints. What then though we be dull and heavie-hearted, ſo that we cannot powre out our ſoules before the *Lord* as we ought to doe? Was there not a time, when we could (through *Gods* grace) haue prayed, and did pray, and that earneſtly, not onely for our ſelues, but likewiſe for others? If our conſciences witneſſe thus much for us; let us not be diſmayed, as if we ſhould be utterly deſtitute of good things, becauſe we cannot aske them in that manner as wee would: for doubtleſſe, at that very time when wee feele greateſt inabilitie unto this holy exerciſe, there are many thouſand Chriſtians in the world, on their knees offering up ſtrong cryes unto *God*, which we haue as good intereſt in, as themſelues.

A comfort againſt diſcouragement in Prayer.

The conſideration whereof, ſhould ſuſtaine us, and hold our hearts in hope and expectation of favour from *God*, when we find our ſelues moſt unapt and unfit for this ſpirituall worke of prayer. When *Peter* was faſt bound in priſon, and

Acts 12.5,6,7

and ſleeping betwixt two Souldiers, bound with two chaines, the prayers of the Saints were ſtill aſcending for him, which did ſo peirce the heavens, that they cauſed the chaines to fall off from his hands, and made the priſon doores and the iron Gate, to open unto him of their owne accord, to the great comfort of the Church, and aſtoniſhment of their adverſaries. And of no leſſe force may and ſhall the ſuites and requeſts of *Gods* ſervants be for us, when we are faſt bound and fettered by ſinne and Sathan, and haue leſſe power to free our ſelues from their bondage, then *Peter* had to eſcape out of the hands of *Herod*, and of the Souldiers and keepers that watched him with all care and diligence. For it is a true ſaying and worthy of all men to be remembred, That *the prayers of the righteous availe much, if they be fervent*. Thus much concerning that point, how wee muſt ſtand affected toward men, now it followes to be conſidered, how we muſt be perſwaded of *God* in theſe words. Iam. 5. 16.

Father, which art in Heaven.

Firſt, for the word *Father*, It implyeth thus much. That;

Vntill we be aſſured that God is become our Father Obſervat. 3.

ther in Christ, wee haue nothing to doe with any petition in the Lords Prayer.

In plainer termes it is thus much; We cannot pray at all in acceptable sort, so as wee may please the *Lord*, and gaine any true comfort and peace unto our soules, till this perswasion be setled in our hearts, *viz.* That we are *Gods* children, and that he is our Father. Therefore it is that the Saints doe usually (as we may obserue in the Scriptures) lay this as the foundation of their prayers, *That the Lord is their God, that he is their portion, the God of their salvation, their mercifull God, &c.*

Psal. 22. 1. Psal. 119. Psal. 88.

And againe, the Church useth the very words of this prayer, *But now O Lord thou art our Father, &c.* Neither is it without cause, that the *Lord* would haue us in assurance of faith to call him Father; for indeed he is such a one, not onely in name, but also in nature. Nay, he hath all the properties of a Father, in a farre more excellent manner and measure, then any man in the world hath or possibly can haue.

Isa. 64. 8.

God hath in him all the properties of a Father.

For, first of all, *Hee taketh knowledge of all the wants, grievances, and miseries of his children.* As appeareth in that argument which *Christ Iesus* useth to disswade men from carking and vexing cares for the things of this life: For, *your heavenly Father* (saith he) *knoweth that yee haue need of all these things.* And so the *Lord* telleth *Moses* concerning his afflicted Church in *Egypt*, *I haue seene, I haue seene the troubles of my people*

1. He knowes all his childrens wants.

Math. 6. 32.

Exod. 37.

which

which are in Egypt, and haue heard their cry, becauſe of their taske-maſters: for I know their ſorrowes. From which places it is evident, that there is not one of *Gods* familie, but he takes notice what his neceſſities, and what his ſorrowes and ſufferings are; There is none that wanteth money, food, apparell, or ſleepe in the night, or any earthly thing whatſoever, but he is fully acquainted with it, and throughly conſidereth of it. There is no temptation, doubt, or feare in their mindes: no diſcomfort or heavineſſe in their hearts: no miſchiefe intended by Sathan, or by men againſt their perſons or eſtates, but the *Lord* is privie unto all: whereas earthly Fathers are ignorant of ſundry of their Childrens wants and griefes, as well in the night when they are ſleeping, as in the day when they are abſent from them. Yea, when they are preſent with them, they are utterly unacquainted with many inward matters that are amiſſe in their ſoules: as alſo with divers plots and practiſes of malicious enemies, for the endangering of their bodies, or the endammaging of their eſtates. So that in this regard, the *Lord* goeth infinitely beyond them.

Secondly, *As he knoweth their needes, ſo hee pittieth them therein*; as a Father doth his child whom he loveth, nay, he hath a more tender reſpect of them, then any mother can haue of the fruit of their owne wombe: for ſo ſayth the Prophet *Iſaiah*: *Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe*: though

2. He pitties them.

Pſal. 103. 13.

Iſa. 49. 15.

though they ſhould forget, yet will I not forget thee.

3. He loues them. Iohn 17. 23. 24.

Thirdly, for his loue unto his Children, our Saviour declareth what it is, where he ſayth, *Thou haſt loved them, as thou haſt loved me.* Neither doth *Chriſt Ieſus* envie, that they ſhould be ſo highly in *Gods* favour, but prayeth in the next verſe: *Father I will that they which thou haſt given me may bee with me where I am, that they may behold the glory that thou haſt given mee.* A man would thinke it ſtrange, that he ſhould bring ſuch baſe and vile creatures as we are, unto ſuch exceeding great glory; but it is ſtranger that he ſhould deale ſo with his owne Sonne: nay, we thinke that but equall and right. And why then ſhould we make queſtion of the other, ſeeing that he loveth us as hee doth his owne ſonne? which loving affection of his is further expreſſed unto us, where he is called, *the Father of mercies, and God of all conſolations.* Whence it appeareth, that all the mercie and kindneſſe that is in any creature, is derived from him, as from a fountaine, and therefore is in his owne Majeſtie infinitely more abſolute and perfect. 2 Cor. 1. 3.

From this which hath beene ſpoken, it is cleere, that he is a Father indeed, as well as in Name.

Now it remaineth that we ſhew what neceſſitie there is, for us to beleeue and to be perſwaded that he is *our Father*, to the intent, that we may more faithfully and comfortably call upon his name. Which will be plaine and evident if we well conſider; 1. *How*

1. *How miſerable our caſe is without this.*
2. *How happie and bleſſed it is, when wee haue attained hereunto.*

Firſt, our caſe is very woefull and hard, whether we looke; *Reaſon* 1.

1. *Vnto God:* or,
2. *Vnto our ſelues.*

Firſt for *God*, he is in himſelfe a juſt Iudge, and ſuch an one as can indure no iniquitie, nor beare with the leaſt blemiſh and imperfection, unleſſe ſatisfaction bee made unto his Iuſtice for the ſame. And then for our ſelues, both our perſons and our beſt ſervices are ſtained with manifold corruptions; and therefore cannot poſſibly find any acceptance with ſo holy and ſo juſt a *God* as the *Lord* is. Nay, indeed they are an abomination unto his Majeſty, and in themſelues muſt needes procure puniſhment, rather then a bleſſing from him. Which being conſidered; we may plainely perceiue that it much concerneth us, before we approach unto the throne of Grace, earneſtly to ſeeke to haue our perſons reconciled unto the *Lord*, and to be aſſured that he is become our mercifull Father in *Chriſt Ieſus*, that ſo through him our ſacrifices may bee accepted and rewarded of the *Lord*. 1. We are miſerable without this aſſurance

Now as the neceſſitie of the aſſurance of *Gods* favour appeareth by this, that we are very miſerable without it, ſo doth it alſo by this, that we are exceeding happie when we haue the fruition of it: according to that of the *Pſalmiſt*, *Bleſſed are the people, whoſe God is the Lord.* Which hap- 2. We are bleſſed if we haue it. Pſal. 144. 15.

happineſſe conſiſteth of ſundry particulars, as namely;

The benefits of the aſſurance of Gods favour.

1. He hath all the attributes ſet a worke for him.

Firſt, That *whoſoever hath this aſſurance, this perſon hath all the Attributes of God ſet a-worke for his good*, the perſwaſion whereof muſt needs be a great ſtrengthning unto his faith in prayer. He hath the power of *God* to aſſiſt and uphold him, to protect and defend him, and to overthrow all adverſe power that comes againſt him. He hath the *wiſedome* of *God* to watch over him, to fore-ſee dangers, to prevent them, to find out meanes of deliverance when croſſes are upon him, and in a word, to ridde him out of all doubts and difficulties, and to direct him in all things that do concerne him, either for his preſent or everlaſting eſtate. Further, he hath the *mercie* of *God*, ſet a-worke for the pardoning of his daily offences, and the plentifull ſupply of all needfull comforts, and (not to inſtance in all the particular Attributes of the *Lord*) hee hath him to be an *All-ſufficient God* unto him, for the accompliſhing and perfecting of his happineſſe.

2. We haue right then to all Chriſts merits and graces. Ezek. 36.

Pſal. 32. 1. 2.

Secondly, hee hath right to all the merits of *Chriſt Ieſus*, and the ſaving graces of the *Spirit*, *hee is juſtified* already, and hath all his iniquities waſhed away, ſo that he is without ſpot in *Gods* account. Which is the ground of all happineſſe, according as the Prophet ſpeaketh: *Bleſſed is the man, whoſe iniquitie is forgiven, and whoſe ſinne is covered. Bleſſed is the man to whom the Lord imputeth no ſinne.* And as hee is

juſtified

justified, so is he also *sanctified*: (for these two are inseparable companions) *God* takes away the stony heart out of his body, and giveth him in stead thereof an heart of flesh. He putteth his spirit into him, which sanctifieth him throughout, in his *minde*, *memory*, *will*, in his *conscience affections*, and in every power and facultie of body and soule. Ezek. 36. Ierem. 31. 1 Thes. 5. 23

Thirdly, hereupon ensueth another priviledge and that is, *That hee hath peace with all the creatures*, as it is promised in *Hoseah*, when the *Lord* marrieth the people unto himselfe, then he *will make a Covenant for them with the wild beastes; and with the fowles of the heaven, &c.* So that looke where *God* favours, there all the creatures shall favour, and procure the benefit and comfort of the partie favoured, for they are all *Gods* servants, & must therfore be at his appointment 3. Then one hath peace with all the Creatures. Hos. 2. 18.

Fourthly, whosoever hath gotten this assurance, that he is within the Covenant of Grace, and is partaker thereof, he hath freedome from all hurtfull crosses, *Hee shall no more beare the reproach of famine*, nor feele the sting of any other judgement, but *all shall worke together for the best unto him.* 4. Ezek. 36. Rom. 8. 30.

Lastly, every such person may rest confidently perswaded of his finall perseverance, and continuance in well doing unto the end, and so of his everlasting salvation in the heavens, for that is a part of *Gods* Covenant, *That hee will put his feare into his servants hearts, so that they shall never depart from him.* Slip and fall they 5. Such may be assured to persevere in grace to salvation. Ier. 32. 40.

may, and will, but fall quite away they cannot possibly. *None can take them out of Gods hands, for he is stronger then all.* And will preserue them while they liue, and raise them up at the last day, to haue full communion with himselfe. Iohn 10.

Math. 25. And to *inherite the kingdome prepared for them, from the beginning of the world.* To which purpose our *Saviour* saith unto his Disciples, *Feare not little flocke, for it is your Fathers pleasure to giue you a Kingdome.* Luke 12. 32. If once the *Lord* become a Father unto any, he needes not to be terrified and amazed at any thing that shall fall out, for howsoever it goes with others, he shall not faile of that celestiall happinesse, which *God* of his owne good pleasure hath provided for his Children. All which reasons laid together, should bee as so many forcible arguments to convince us of the point in hand: that it is a thing absolutely needfull in our prayers, and supplications to be in some good measure assured that *God* is our Father.

Vse 2. Which being so, maketh first of all for the utter overthrow of that opinion, and most uncomfortable doctrine of the *Papists*, and of all hypocrites, that count it hainous presumption for any one to say, *That he is assured of his election, and that God is become his Father in Christ:* for by that which hath beene said, it is apparant that none without this assurance can make a faithfull and acceptable prayer before the *Lord*, therefore how requisite it is, let any indifferent man judge. And here let us note (by the way) what

small

ſmall cauſe the *Papiſts* haue to boaſt of the multitude of their prayers: for they profeſſe that they are not ſure of that which is here required, *viz.* that *God* is their Father, without which (as we haue heard) every prayer that we make is a meanes to prouoke the *Lord* to plague us, rather then any way to procure his bleſſings vpon us; and therefore they can haue ſmall comfort in the petitions which they haue & doe put vp before him; nay, looke how many prayers they make, ſo many ſinnes they commit, in that they take his holy name in vaine, all their crying is but as the howling of dogges, and contenteth the *Lords* eares no more than that doth ours. Hoſea 7. 14.

Let us in this caſe marke what the *Author* to the *Hebrewes* ſaith, *He that commeth to God muſt beleeue that God is, and that he is a rewarder of thoſe that diligently ſeeke him.* It is not ſufficient for him that prayeth, to know that hee is a *God*, (for ſo farre the *Diuells* goe) but that he is his *God*, and will ſhew himſelfe to be his *God*, by recompencing him according to his faithfulnes in ſeeking of him. Otherwiſe, if we be not perſwaded that he is full of power, wiſedome, full of goodneſſe and of truth, and that he will manifeſt theſe his heauenly properties for our reliefe and comfort when we call vpon him, wee ſhall rather runne vnto any in our need, then vnto him, or if we doe come vnto him, wee ſhall not be fervent in our ſuites, or if we be earneſt for a fit (in a paſſion) yet we ſhall not be able to hold out therein. In which regard it is very ne- Heb. 11. 6. Iames 2. 19. The danger of a miſ-perſwaſion or ignorance in the nature of God.

ceſſary, that we beleeue that he is a rewarder of ſuch as are ſuitors unto him, and conſequently that he is our Father, that wee are in favour with him, and hee bound by Covenant unto us.

Vſe 2. Therefore (in the ſecond place) *This ſhould cauſe us to uſe our beſt endeuours to get this aſſurance firmely grounded in our hearts, viz.* that *God* is our Father, and that we are his childen: which that we may attaine unto, let us labour to haue in us theſe notes thereof, which follow.

Markes of Gods children

It is out of queſtion, that none is the child of *God* by nature, but every one the child of wrath; And therefore whoſoever would deriue his pedigree from *God*, muſt be able to ſhew that he hath beene *begotten againe by the word of truth*: for except a man be regenerated, he hath no place in the kingdome of heaven, and therefore no portion in *God* himſelfe. Let us examine then whether the word hath at any time wrought effectually upon our ſoules or not, which wee may diſcerne by ſundry effects (among the reſt) by theſe that follow.

Iames 1. 18.

Iohn 3. 3.

I.
A diſtinct knowledge and inlightening in heavenly things.

First, *If it hath enlightned our mindes and giuen us an underſtanding heart, and a particular diſtinct and directing knowledge concerning heauenly matters.* For this is a part of the new Covenant expreſſed in *Ieremie* (ſayth the *Lord*) *This is the Couenant that I will make with the houſe of* Iſrael, *After theſe dayes* (ſayth the *Lord*) *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they*

Ierem. 31. 33. 34.

ſhall

ſhall be my people: And they ſhall all know me from the leaſt of them to the greateſt of them. Not that all ſhould haue the ſame meaſure of knowledge, but every one ſo much as ſhould bee ſufficient for his direction unto everlaſting life.

2. An holy indignation againſt our ſelues.

Secondly, *If it hath wrought in us an holy indignation againſt our ſelues in regard of thoſe ſins which haue been formerly committed, and are now pardoned.* This marke the Prophet *Ezekiel* ſets downe, where ſpeaking of thoſe that were waſhed from all their filthineſſe, and enriched with the ſaving graces of *Gods Spirit*, he ſayth, *Then ſhall yee remember your owne wicked wayes, and your deeds that were not good, and ſhall judge your ſelues worthy to haue beene deſtroyed, for your iniquitie, and for your abominations.* Before their regeneration, *Gods* ſervants are readie to fall out with others, and to imagine that all is well with themſelues: but after their converſion, their greateſt quarrell is againſt their owne ſoules. And howſoever they know and beleeue that the *Lord* hath freely and fully forgiven them, yet will not they forgiue themſelues for their evill thoughts, words, and workes.

Ezek. 36. 31.

3. When the word hath wrought us to universall obedience. Ezek. 36. 27.

Thirdly, *Wee muſt examine whether the word hath brought us unto conſtant and generall obedience:* for, that effect it produceth in all ſuch as are indeed begotten againe thereby: according to that which is further promiſed in the Covenant. *I will cauſe you to walke in my ſtatutes, and you ſhall keepe my Iudgements, and doe them.* If once we be *Gods* Schollers, he will certainely

teach us this leſſon, *viz.* not onely to underſtand what his will is, but to practiſe it accordingly. Other Schoole maſters, though they be never ſo skilfull and induſtrious, yet they may meete with ſuch untowardly and untractable Schollers, that they can doe them little good, either for learning or for manners. But the *Lord is ſuch a teacher, that he never undertakes to inſtruct any, but hee both informeth his judgement, and reformeth his practiſe:* ſo that ſuch ſhall not need to ſay, this is my nature, and I cannot amend ſuch and ſuch faults, nor performe theſe and theſe duties: But when *God* beginneth to teach them by his ſpirit, they may confidently tell their owne hearts, that through *Gods* grace they ſhall be inabled to doe both the one and the other, in ſome good and competent meaſure.

Simile.

That God is the beſt Teacher.

The laſt note is, *If it haue ſtirred up in our hearts an unfained loue towards Gods people, euen becauſe they are his people,* ſo that we honour thoſe that feare the *Lord, and delight in the Saints that are excellent,* rejoycing to ſee *Gods* Image ſhining forth in any, euen in ſuch as haue beene no way beneficiall, but rather ſome way injurious unto us.

4. A loue to the Saints, as Saints. Pſal. 15. Pſal. 16. 3.

Theſe notes may giue us ſome light to diſcern whether the word hath regenerated us, yea or no: which will appeare whereſoeuer they are, though at ſome times more evidently then at ſome other: by theſe therefore let us try our eſtate, in which caſe if we find them in our ſelues

upon a due ſearch made. Then;

Vſe 3. Thirdly, *here is matter of very great conſolation for us*, howſoever the waues of adverſitie flow in upon us on every ſide, and we be toſſed too and fro with ſundry and ſore temptations, yet ſo long as we can hold this, that *God* is our gracious Father, in and through *Chriſt*, we haue a ſure refuge to flie unto, and a *God All-ſufficient*, to whom we may make knowne all our diſtreſſes, and from whom we ſhall receiue reliefe according to our ſeuerall needes and neceſſities. *Dauid* at *Ziklag*, was in a great ſtrait, being bereft of his wife and children, goods and ſubſtance and in danger to be ſtoned by the people, and thereupon was exceedingly caſt downe, ſo that, *hee wept till hee could weepe no more*, but after the fleſh had had about, and playd the firſt part, he recouered his ſpirits, and comforted himſelfe in the *Lord* his *God*, knowing that though all other comforts were gone, yet *God* remained ſtill, who was able to reſtore unto him his loſſe (as after it fell out) and to pacifie the hearts of the people that were cauſleſly enraged againſt him. The like courſe ſhould we take in all our extremities, namely, betake our ſelues to our *heauenly Father*, by faithfull and feruent prayer, and ſo long as wee may haue recourſe unto the freſh ſpring of all ſound joy and contentment, never vexe our ſelues with unneceſſary thoughts and cares, ſo long as he takes not himſelfe from us, let us never be diſmayed, though we be cut ſhort of other things, for *God*

1 Sam.

1 Sam.

is

Gen. 17. 1.

is our exceeding great reward. And they whosoever they be, that doe not so esteeme him, are utterly unworthy and unfit to receiue blessing from him.

But this will more fully appeare in the next point, which ariseth from hence, that *God* is said to be *a Father in heaven,* that is (as it was before interpreted) an *heavenly Father,* such a one as is of perfect sufficiencie to helpe and relieue every one that repaires unto him for succour. Whence we may obserue; That,

Observat. 4 That God is All-sufficient for the helpe of his.

They that will pray well and speed well, must beleeve that God is an heavenly Father.

That is, perfectly able to supply all their wants and to comfort them in all their distresses. This perswasion was in *Nehemiah,* when he made his prayer for himselfe and the whole Church, beginning thus, *O Lord God of heaven, the great and terrible God, &c.* These were titles that befitted him for his present purpose: for he was to perswade an heathen King to reedifie the *Temple,* and to restore the true worship of *God,* that had beene a long time abolished, to perswade him to be a friend to *Religion,* that was an enemie both unto *God* and to all goodnesse: and therefore he termed the *Lord, the God of heaven,* that is, *the heavenly God*; and more particularly, *the great and wonderfull God,* that is such an one as worketh great and wonderfull things, and therefore able to effect that which he was now

Nehem. 1. 5.

to

to intreat of him, *viz.* to make thoſe that wer perſecutors of his people to become friends unto them, and become furtherers of them in their good and holy enterprizes. And further, he preſſes this, that *Hee was a God that keepeth Covenant and mercie*, and therefore having promiſed, *that not withſtanding they ſhould tranſgreſſe, and be therefore ſcattered abroad among the people, yet if they did turne vnto him, and keepe his Commandements, he would gather them from the uttermoſt parts of heaven, and bring them againe unto their owne Land.* The *Lord* (I ſay) having promiſed them this, hee intreateth him to keepe Covenant with them, and to be as good as his word, and ſo carries it cleere before him, and obtaines his hearts deſire. So likewiſe *Daniel*, when he had undertaken to ſhew *Nabucadnezzar* his dreame and the interpretation thereof, which was impoſſible for him or any man to doe by humane wit or skill, he goeth to his houſe, and intreateth his Companions, *Hananiah, Miſhael*, and *Azariah*, that they would joyne in prayer with him, *to beſeech the God of heaven for grace in this ſecret*. Wherein the *Lord* heard them, and granted them their requeſt. The like is attributed unto *God* in the *Pſalmes*, where it is ſaid, *Our God is in heaven*, not that he is more there then in any other place, but the meaning is expreſſed in the words immediately following (which are theſe) *hee doth whatſoever he will*, that is, he is of ſuch abſolute *power*, ſo that no creature is able to reſiſt him, in that

Deut. 29. 21.

Deut. 30. 4.

Dan. 2. 17. 18

Pſal. 115. 3.

which it pleaſeth him to doe, and as his power is, ſuch is his wiſedome: nothing is ſo ſecret but it is well knowne unto him, yea, *hee underſtandeth our thoughts long before our ſelues*: Hee knowes the matter whence they will ariſe, hee is ſo infinitely wiſe, that he can tell when to giue and what to giue, and how to deale with every one of us, yea ſuch is the unſearchableneſſe of his wiſedome, that *he can draw light out of darkneſſe*, and make us great gainers by our infirmities and follies, and moſt dangerous falls. And that which hath beene ſpoken of his power and wiſedome, holdes as true of all other his Attributes: for he is infinitely *juſt, mercifull, gracious*, and in a word, an infinite *God* in every reſpect: for if we take away any part of his Attributes, we take away part of the Godhead it ſelfe.

Pſal. 139. 2. 4. The wonderfull provident wiſedome of God.

Now the reaſons why we muſt be thus perſwaded of him, before we can faithfully pray unto him, are theſe:

Firſt, *becauſe otherwiſe we cannot put confidence in him*, according to that of the *Pſalmiſt*, *They that know thy name will truſt in thee, for thou never faileſt them that ſeeke thee.* Whence it may evidently be gathered, that till ſuch time as men know that the *Lord* is infinitely *ſtrong, mercifull*, and *juſt &c.* (which is the name of *God*) they can never truely reſt upon him, and till they relie upon him, they cannot poſſibly in faith make their prayers unto him, and ſo conſequently not obtaine any thing in mercie from him.

Reaſon 1. Pſal. 9.

Exod. 34.

Secondly,

Secondly, *Till they be firmely perſwaded hereof, they cannot with reverence worſhip the Lord*; as is cleere by that argument that the wiſeman uſeth when he ſaith, *Be not raſh with thy mouth, nor let thy heart be haſtie to utter a thing before God.* And why? *For God is in the heavens*, that is, of infinite majeſtie, and greatneſſe, and thou art on earth, that is, full of baſeneſſe and vileneſſe. *Therefore* (ſaith he) *let thy words be few*, to utter no more then thou canſt well juſtifie from the warrant of the Spirit of Grace and of prayer. 2. Eccleſ. 5. 1.

Vſe 1. This ſerveth for the reproofe of a great corruption even in the beſt of *Gods* children, in that they doe not beleeue that the *Lord* is *All-ſufficient*, for if they did, why ſhould they be faint-hearted when they are in great ſtraits and extremities. This corruption we may obſerue in *Moſes*, (the moſt holy and worthy man that then lived upon the face of the earth) who when the *Lord* promiſed to feed the *Iſraelites* with fleſh, and that for a whole moneth, being in a barren wilderneſſe, not neere any market, and the number of them being ſo great as it was, even *ſix hundred thouſand men, beſide women and children*, made doubt how it could poſſibly be: but what ſaith *God* unto him? *Is the Lords hand ſhortned* (ſaith he) *Thou ſhalt ſee now whether my word ſhall come to paſſe unto thee, or not.* Indeed, if he had beene an earthly King, it had beene a matter impoſſible for him to effect; But ſeeing he was an heavenly King, it was all one for him Num. 11. 19. 20.

to feed six hundred thousand, as six, yea, as one poore childe: to feed them in a wildernesse, as in a plentifull land: for a moneth together, as for one day. For howsoever with us one thing is easier, and another harder, yet with *God* all things are alike easie and possible.

Num. 20. 10. And the like frailtie did *Moses* and *Aaron* bewray in another place. *Heare now yee Rebells* (saith *Moses*) *shall we bring you water out of this Rocke?* (why not) If *God* appoint it to be so, he can as easily bring it out of a rocke as out of a River: but hereby they so dishonoured *God* in the presence of the people, that he excluded them both from the land of *Canaan*. And yet is there not the same unbeliefe in many of the deare servants of *God* in these our dayes? yes surely, for if they haue great yeerly revenewes, and a good stocke lying by them, and plentie of all things about them, then they hope *God* will provide for them and others; but what if they be destitute of all these earthly things? doe they not then imagine, that it will goe hard with them and their children? what is this, but to make flesh our arme, and to with-draw our hearts from the living *God*, so to pull downe his heavie plagues upon us? Let us therefore be ashamed of our ignorance and infidelitie in this or any other respect, and hereafter cast our cares wholy upon him, who hath said, *I will not leaue thee nor forsake thee*. Heb. 13.

Use 2. Secondly, Is it so, that the *Lord* is a *Father*, and an *heavenly Father*, of perfect abilitie and suffici-

ſufficiencie to maintaine, deliver, and ſaue his children? Then, *let us raiſe up our hearts againſt all diſcouragements, and in matters of great danger and difficultie, goe unto the great God for comfort:* and when we meete with impoſſibilities, in regard of any wiſedome or ſtrength that is in our ſelues, or any mortall man, then let us haſten unto the *Lord*, with whom all things are poſſible. But withall, take heed that we come in faith, and then, *as all things are poſſible unto God*, ſo ſhall they be alſo unto the beleever, as our Saviour witneſſeth: *Are our iniquities ſo many and ſo grievous*, that we perſwade our ſelues, if men had ſo provoked us, as we haue provoked the *Lord*, we could never find in our hearts to be reconciled unto them? Mark. 9 23.

Divers comforts againſt divers diſcouragements.

1. Let us not be diſmaied thereat, but ſue unto our *heavenly Father* for pardon: and then ſhall we finde that *His thoughts are not our thoughts, nor his wayes as our wayes*, but that his mercie is infinitely greater then our offenees are or can be, and that he is readie to forgiue the greateſt ſinne as well as the ſmalleſt, and ten thouſand ſinnes, as well as one.

2. Againe, *are our temptations divers and ſtrange and exceeding violent*, ſo as we doe not know which way to turne our ſelues, nor how to be ridde of them: let us make knowne our caſe unto *Almightie God*, who hath promiſed, *ſhortly to tread Sathan under our feete*, and can quickly ſo arme us with the *ſheild of Faith*, that we ſhall be inabled *to quench all the fierie darts of the devill.* Rom. 16. Ephe. 6.

And (not to instance in many particulars) but briefly to shut up this Use;

3. *Whatsoever our wants or distresses bee, inward or outward, spirituall or corporall,* let us make them knowne unto our heavenly Father, who is both willing and able to relieue and support us.

Obiect. 1. But, *wee see no meanes nor likelihoodes how it can bee done.*

Answ. What haue we to doe with the meanes, is the *Lord All-sufficient* or not? if he be, let him alone to find out meanes how to performe his gracious promises.

Obiect. 2. Oh, but *the world is hard, and men are unmercifull, &c.*

Answ. What of that, are we at the worlds finding or at *Gods? Is not the gold and silver his;* Hosea 2. 8, 9. *And the beasts upon thousand hills;* Psal. 50. nay, is not *the earth the Lords, and the fulnesse thereof?* Psal. 24. 1. What need haue wee then to care how the world stands affected towards us: so long *as we haue a rich Father, and a good Father, our case cannot be miserable, unlesse our owne unbeliefe doe make it to bee so:* and yet that shall not hinder our happinesse neither, if so be we see it and acknowledge it, and labor for strength against it.

Obiect. Oh, but *my afflictions haue beene very long and very tedious.*

Answ. Bee patient notwithstanding, for they proceed from the hand of an heavenly Father, who knoweth best when to deliver his out of temptations. Earthly Fathers for want of discretion doe

doe many times deliver their children out of miſerie, before they be fitted for deliverance, becauſe they feare leaſt by holding them too long in ſuſpence, they ſhould be diſcouraged, and ſo grow to take ſome worſe courſes then they haue done. But the *Lord* is an heavenly Father, and therefore infinite in wiſedome, ſo that he cannot over-ſhoote himſelfe in that regard. As he will not keepe his children over-long under the rodde, *leaſt they ſhould turne unto fooliſhneſſe*; So neither will he exempt them from the ſame too ſpeedily, leaſt they ſhould looſe the fruit of their ſufferings: hence it commeth to paſſe, that he holdeth them along while in ſuſpence, to the intent that he may haue the more prayers and teares from them, and in the end beſtow greater bleſſings upon them, when they are made capable hereof. Let us therefore quietly ſubmit our ſelues under his hand, reſigning up our wills unto his moſt holy will, and ſubjecting our carnall reaſon unto his heavenly wiſedome, aſſuring our ſelues that if preſent helpe were beſt for us, we ſhould not be diſappointed of our hope, and if it be not beſt, why ſhould not wee keepe ſilence unto the *Lord*, and waite upon him, untill he pleaſe to haue mercie upon us, and to free us from all our troubles and diſtreſſes.

Simile.

Note.

Why God ſuſpends mercies to his children.

Thus much be ſaid briefly of the *Preface* unto the *Lords Prayer*, which ſheweth how we muſt be affected towards men, and perſwaded of God if we will call upon him in a ſanctified manner.

Now

NOw it followeth that we consider of the *Prayer it selfe*, which consisteth of six severall Petitions.

The three first of them concerning chiefly the Glorie of God.

The three last, the benefit and comfort of his Children.

1. *Petition.*

What is to be understood by the name of God.

Touching the meaning of the first Petition, *Hallowed be thy Name*: we must understand that by the *Name of God*, is signified all those things whereby he is made knowne unto the sonnes of men, as namely, *his properties, and Attributes, his wonderfull workes of creation, of redemption, and of preservation: as also his holy word and blessed Sacraments*, which doe carry a goodly stampe and print of the nature of *God*, and doe lively expresse and manifest what manner of one he is unto mankind, and unto all his creatures.

Hallowing Gods name what it is.

As for the word *Hallowed*, We must know that *to hallow, is to set a-part a thing from the common use to some proper end*, and therefore, to *sanctifie* and *hallow* the *name of God*, is *to set it apart from all abuses to an holy and reverent use*. So that when we pray *Hallowed be thy Name*, it is thus much in effect.

Lord let thy Attributes, thy workes, and thine Ordinances be so knowne, esteemed, and embraced, both

both of mee and of all thine elect people, that thou maist haue all due honor and glory: and let all the plots and practices of the deuill, and his Instruments tending to the contrary, bee vtterly brought to nought, and made to serue for the greater magnifying of thy glorious Name.

Hallowed be thy Name.

In that this Petition is set in the fore-front of the *Lords Prayer*, Hence we may learne.

That Gods honor and glorie ought to be most deare and precious in our eyes.

Observat. 5. Gods glory must be most precious in our eyes aboue all.

Of all the things that we are to desire and craue at the *Lords* hands, this must be the first and the principall, that his Name may be sanctified by vs and the rest of his seruants. And for this end and purpose are all other things to bee asked, namely, that by the enjoyment of them we may be the better enabled to honor and glorifie the *Lord* our *God* in all things. And therefore is that argument vsed in the conclusion of this prayer, *for thine is the kingdome, the power and the glory &c.* Which is, as if we should say in more words These and these things haue we requested of thee (O heavenly Father) and we beseech thee to grant them vnto vs, that so thou mayest haue more *praise* and *Glory* from vs.

2. This in all our obedience must bee the cheefest thing aymed at.

And, *As this is the chiefe thing which wee are to aske in our prayers, so it is the principall matter which we are to ayme at in our obedience*, as in doth evidently appeare by this, that the foure first Commandements, which are backed with most forcible reasons, doe especially concerne *Gods* glorie, and require that homage and service from us, which maketh chiefly for his honor.

Exod. 32. 32. And of this point had *Moses* well considered, when he had such great respect unto the glorious name of the *Lord*, that he was content *to be blotted out of Gods booke*, that *Gods* people might be saved, and *God* himselfe by that meanes the more glorified.

And in like manner was *Paul* affected, for seeing his brethren the *Israelites* to grow still more hard and obstinate, as the Gospell was more cleerely and powerfully preached unto them, and knowing withall, that the *Lord* might haue more glory by their salvation, being many in number, then by his alone; he professeth, that

Rom. 9. 3. *hee could wish himselfe* (if it might haue stood with *Gods* good pleasure) *to bee separated from Christ, that they might be joyned unto him*, and to be accursed, that they might be blessed: which he did not so much in loue unto them, as in desire of advancing the glory of *God*, in saving so many thousand soules.

And there is good reason why his honor should be so regarded of us. For,

Reason 1. God deserveth glory from us. First, *Hee deserved no lesse at our hands, seeing that he made us, preserveth us, and bestoweth upon*

us

us whatsoever good things we doe enjoy for bodie or soule, and will at length make us partakers of the kingdome of his deare Sonne.

Secondly, *Hee will fully recompence us if we seeke to magnifie him*: for he hath said, *Them that honor me, I will honor*. If then we would be kept from everlasting shame and reproach, and haue the crowne of never-fading honor set upon our heads: the readiest way to attaine thereunto is, to desire and endevour aboue all things that the Name of *God* may be glorified. For if we either preferre any thing before it, or equall any thing unto it, either we shall not obtaine it, or not in mercie enjoy it, because indeed we make an Idoll of it: and besides that we shall be sure to haue infamie and contempt powred upon us, as a just reward of our impietie. Which serveth;

2. He will fully reward all. 1 Sam. 2. 30.

The dangers of not preferring Gods name before all.

1.

2.

First, for reproofe of a common and yet a great corruption that is in our wicked nature, which is, *to be more affected in our prayers with the sence and feeling of our wants, then with the desire of Gods glorie*. If we be poore and needie we can be well content that *God* should be our Treasurer, to serue our turnes, and to supply our present wants and necessities. If we be sicke and weake, we can be glad that he should be our Physition to cure our bodies, and to restore them unto perfect health, &c. But why doe we desire these things, that wee may liue as our neighbours doe, and hold up our heads with the best of them, that we may take our pleasure and

Vse 1.

Simile.

Quest.

Answ.

delight, and lead a merrie and contented life? Is this to ayme at *Gods* glory in our petitions? Nay, this is to seeke our selues, and hence it commeth to passe, that *the more God loveth us, the more he crosseth us in our desires*, because wee doe not therein intend the setting forth of his praise, but meerely the satisfying of our fleshly lusts.

A cause of crosses, though well-beloved of God.

Use 2.

Secondly, let us hence learne *to try the soundnesse of our hearts, by examining how wee are affected towards his Name*: for if wee can grieue when it is dishonoured, and rejoyce when it is glorified, we may assure our selues that our hearts are right with the *Lord*. As for the former of these, we haue an example thereof in *Moses*: for nothing did so wound and kill his soule, as when he saw Idolatrie committed among the people of *God*, whereby his glory was stained: hee was never so much grieved when the children of *Israel* were mutinous against him, and readie to reject his government, as when they were rebellious against the *Lord*, and cast off the yoake of obedience due unto him. And that was it that peirced the heart of *Eliah* also, *I haue beene very jealous for the Lord God of hoasts*, (saith he unto *God*) *because the children of Israel haue forsaken thy Covenant, cast downe thine Altars, and slaine thy Prophets with the sword.*

A tryall of a right heart with God.

Exod. 32. 19.

1 King. 19. 14

The like may be said of good King *Hezekiah*, who (when *Rabshakeh* railed on him and on the rest of the *Iewes*) was not much moved thereat:

But

But when he heard of his horrible blaſphemies againſt the Name of the *Lord*, *Hee rents his clothes, and puts on ſackcloth, and ſent unto the Prophet Iſajah*, certifying him, *how he had railed on the living God, and reproached him with words:* earneſtly intreating him to lift up his prayer unto heaven, and he himſelfe doth the like; *Beſeeching the Lord to open his eyes to ſee, and his eares to heare all the words of* Senacherib, *who had ſent his ſervants to blaſpheme the living God.* Behold an excellent patterne of zeale for *Gods* glory, when he commeth into *Gods* preſence, he ſtandeth not to aggravate the matter againſt his enemies, for that they had ſpoken vilely and baſely of him, (as indeed they had done) but this was it that filled him full of woe and perplexitie, that they had uttered ſuch blaſphemous ſpeeches againſt the *Lord*. For indeed, when they had ſo impiouſly ſtrucke at the *Lords* Name, it was a farre more hainous matter, then if they had ſmitten at the name and liues, yea, and the ſoules and ſalvation of *Hezekiah* and all his Subjects: And that is the true reaſon why the ſervants of *God* haue beene ſo exceedingly affected in ſuch caſes. And that the *Pſalmiſt* ſaith, *The zeale of thine houſe hath eaten me up, and the rebukes of them that rebuked thee are fallen upon mee: I wept, and my ſoule faſted, &c.* And on the contrary part, for the matter of rejoycing when *Gods* Name is any way honoured.

Iſa. 39. 3. 4.

Verſe 17.

Chap. 36. 5.

Pſal. 69. 9. 10.

We haue the Prophet *Davids* example, who

Pſal. 122. 1. ſaith, *I was glad when they ſaid to me, we will goe into the houſe of the Lord.* It did his very heart good to ſee that men were forward in matters of *Gods* worſhip, and readie to frequent his Ordinances. And in another place it is ſaid, that *when the people offered willingly and cheerefully* 1 Chron. 29. 9 *unto the Lord*, towards the building of the Temple, *David* the King rejoyced with great joy, *and bleſſed and praiſed the Lord*, who had put abilitie into their hands and willingneſſe into their hearts, to offer ſo bountifully for ſo good a purpoſe. Let all ſuch therefore as would bee eſteemed faithfull and ſound hearted Chriſtians, ſtriue to bring their hearts to be thus affected unto the glory of *God*, that it may bee their greateſt griefe to ſee or heare the *Lord* diſhonoured, and their greateſt comfort to ſee or heare his Name to be glorified.

But oh! how farre are the greateſt ſort of men from this holy zeale of *Gods* glory? Let them be touched in their names, and diſgraced and abuſed in any reprochfull manner, and you ſhall ſee them forth-with as hot as fire: what? take away their name, that is more then their life unto them? they cannot put it up, neither will they. But you that ſtand thus for your owne credit, that yee cannot endure to be ſlaundered and traduced, what account doe you make of *Gods* honor? may not men blaſpheme his glorious Name, and ſcoffe at his word, and diſgrace his Ordinances, and cavill againſt his ſacred decree of *Predeſtination*, and againſt his wiſe

wiſe *Providence*, and righteous government of the world, and yet for all this you ſhew no griefe nor diſlike thereof: what blockiſhneſſe and ſenſleſneſſe is this, can any imagine that the loue of *God* dwelleth in his heart, who is ſo little touched with matters that tend ſo much to his diſhonour? Indeed when they are ſo paſſionate, and ſo violent in the defence of themſelues and for the upholding of their owne reputation, they ſhew that they are eaten with zeale, but it is the zeale of pride, the zeale of ſelfe-loue, and the zeale of wrath, which will be ſo farre from comforting them, that in the time of miſery, of ſickneſſe and of death, it will lye full heavie upon their conſciences. A falſe zeale.

Thirdly, *Here is matter of ſingular conſolation, for them that make the glory of God their chiefe joy, and his diſhonour a cauſe of greater heart-breaking unto them, then any private injury whatſoever.* Certaine it is, that they ſhall never want joy nor glory, that are ſo joyfull at the advancing of *Gods* glory, neither need they to feare diſcredit, who are ſo grieved that the *Lords* honor ſhould be impeached. They that are glad to ſee the good behaviour of the godly, and mourne to behold the lewd converſation of the ungodly, deſiring *God* to turne their out-rage in ſinning unto his praiſe, and waiting when he will effect ſo much, they haue laid up a good foundation for themſelues, and provided well for their owne comfort and happineſſe. Thus much in generall that we muſt haue a principall *Vſe* 3.

reſpect

respect in our Petitions unto the glory of *God*, now let us consider more particularly, *What things are chiefly to bee asked in this petition, to the intent the Lord may be glorified by us, and others.*

What things are chiefly to be asked in this petition.

1. Sound knowledge.

The first thing that we are to pray for, is *sound knowledge*, without which it is impossible to sanctifie *Gods* Name. Therefore it is said in the *Psalme*, *They that know thy Name will trust in thee*, implying thereby, that none can honor the *Lord* in resting and relying upon him, but such onely as are acquainted with his *power, justice, wisedome*, and *mercie, &c.* And indeed, till such time as we haue gotten good understanding, we are apt and readie to mislike and mis-conster the wayes and workes of *God*, as we see in *David*, who in his ignorance and in the pride of his carnall reason, was bold to controll the providence of *God*, and to finde fault with his government, for that he suffered the ungodly to prosper and flourish, and to liue at hearts ease, when as his owne best servants were continually afflicted, troubled, and pinched with manifold wants and miseries: Hee fretted and chaffed at this, and was readie to giue over Religion, upon the consideration thereof, yet, for me, (saith the Prophet) *my feete were almost gone, for I fretted at the foolish, when I saw the prosperitie of the wicked, &c.* And afterwards in that *Psalme* he sayth, *Certainely I haue cleansed my heart in vaine, and washed my hands in innocencie.* See how farre wide he was carried for want

Psal. 9. 10.

Psal. 73.

Vers. 13.

want of spirituall wisedome, as hee himselfe in that very place acknowledgeth, *so foolish was I and ignorant, I was a beast before thee.* But when he left reasoning with flesh and bloud, and went into the Sanctuary to consult with *Gods* word, then he saw and confessed his error and follie, being fully resolved that wicked men were exceeding miserable in the height of their worldly felicitie, *because they were in slippery places, and must suddenly and fearefully be cast downe into desolation.* And that *Gods* children were exceeding happie, even in the depth of their adversitie, because *the Lord is their portion, and will guide them by his counsell while they liue, and receiue them unto glory when they die.*

Verse 22.

Vers. 18.

Vers. 24.

Thus we see, how *Gods* name was dishonoured by him in his ignorance, and sanctified by him when he had knowledge. And the like may be said concerning *Gods* eternall *Decree of Predestination:* A great many not having their mindes informed with sound understanding doe fret, repine, and cavill against the *Lords* dealing in that behalfe, as if it could not stand with his justice to elect some, and to reject others, to appoint some unto eternall joy and happinesse, and other some unto everlasting woe and miserie. But the holy Apostle *Paul* being throughly instructed in heavenly misteries, doth greatly magnifie the *Lord* for the same, having that in high admiration, which hee could not bring within the compasse of his comprehension. *Oh! the deepenesse of the riches both of the wisedome and*

Rom. 11. 33.

and knowledge of God (saith he) *how unsearchable are his judgements, and his wayes past finding out?* Neither are ignorant persons any whit more fit to glorifie *God*, in making use of his word, then they are in taking benefit by his workes. For, to them all holy instructions are as parables, which they cannot understand, and do no more affect them, then excellent pictures or colours doe affect a blind man, or sweete and pleasant musicke a dead man.

Simile.

But when once wisedome enters into the soule and knowledge delighteth the heart, then are they fitted to sanctifie the name of the *Lord* in every respect, in his word, workes, judgements, mercies, both in themselues, and others, in this life, or in the life to come. Here then we are to pray, that wee our selues and all *Gods* people, may attaine unto sound understanding: and so farre as we labour for this, and stirre up others to doe the like, so farre men doe conscionably use this Petition, *Hallowed be thy name*; Otherwise, though the words be never so frequent in our mouthes, we doe but dissemble, and doe not indeed from our hearts desire that *Gods* name may be sanctified. And therefore hee may answer every one of us that pray in that sort, thou hypocrite, doest thou intreate that my *Name may bee hallowed*, and yet never takest any course whereby it may be effected? What is this, but to take my name in vaine, and to abuse my holy presence? If thou wouldest have thy requests to be accepted of me, labour for that in action,

which

which thou haſt in petition, get that holy knowledge, whereby thou mayeſt be fitted to glorifie my name, and thereby thou ſhalt make it manifeſt unto thine owne ſoule, that thou uſeſt this petition in a conſcionable manner.

2. We pray that our knowledg may fructifie.

Now further, as *we are to pray for knowledge, ſo are we alſo to deſire that it may be effectuall, and haue its due operation:* For otherwiſe, the *Lord* cannot be glorified thereby, but his name ſhall by that meanes rather be diſhonored. For the Devill himſelfe, and his inſtruments haue knowledge (as wicked *Iudas* had, with many moe of whom the Scripture maketh mention) but they uſed it to very ill purpoſes, and to the utter diſhonour of *Gods* name, as farre as in them lay. Therefore we muſt pray, not for a bare and naked knowledge onely, but for a powerfull and working knowledge; whereby,

1. *The heart may be rightly affected.*
2. *The tongue well ſeaſoned.*
3. *The converſation religiouſly ordered.*

1. The heart muſt be rightly affected.

Firſt, concerning the *heart*, it muſt be inwardly touched, and wrought upon by the knowledge we haue: As for inſtance. Doe we know that *God* is true in the performance of all his promiſes; then are we bound to ſanctifie his name in our hearts by beleeving them, and by depending and waiting upon him for the fulfilling of them, whatſoever difficulties there bee, which may any way hinder the ſame.

Thus did *Abraham* glorifie *God*, as the Apoſtle witneſſeth of him, *Rom.* 4. there were

two impossibilities, the one in nature concerning *Abraham* and his wife, that he being *almost an hundred yeares old*, should beget a sonne, and she being ninetie yeares of age should beare a sonne. The other was concerning the *Lord*, who if he did not effect this, must needes shew himselfe to be untrue of his word, and unfaithfull in keeping his promise, as for this latter, it was simply an impossibilitie, and therefore *Abraham* concluded with himselfe, that *God* could not be a lyer, therefore whatsoever impossibilitie there was in nature, yet he resolved that he would glorifie *God*, in beleeving that he would be as good as his word. *Hee considered not his owne body* (saith the Apostle) *which was now dead, neither the deadnesse of* Sarahs *wombe, neither did he doubt of the promise of God through unbeleefe, but was strengthned in faith, and gaue glory to God, being fully assured that hee that had promised was also able to doe it.* And that this is an honouring of *Gods* name, will hence evidently appeare, that men doe account it a great credit unto them to be beleeved, and to bee esteemed men of their word: and doe thinke the contrary a great disgrace. Are men so jealous of their names in that behalfe, and shall wee imagine that the *Lord* is not much more jealous of his? Yes surely, he makes reckoning of those that giue him the glory of his truth, doe much magnifie him: and that they who do in thought, word, or deed detract therefrom, doe greatly dishonour him. Yet such is the sinfulnesse of

Gen. 17. 17.

Hebr. 11.

our wretched natures, that notwithstanding all the blessed promises that are made unto us concerning spirituall things, and our eternall salvation, as also concerning the things of this life, and our outward preservation, yet we are readie to doubt still, and to make question whether they shall be performed or not: What is this, but to imagine that the *Lord* is like us, much in words, and little in deedes?

Obiect. But, will some say, *I am not troubled with doubts touching the salvation of my soule, but am well resolved of that point: but all my feare is, how I shall bee provided of food and rayment, and such like necessaries for me and mine.*

Answ. What vile hypocrisie is this? will you perswade men, that you beleeue that *God* will doe the greatest things for you; when you will not trust him in lesse matters? Nay certainely, whosoever is throughly perswaded that the *Lord* wil bestow his kingdome upon him, he will in the like measure assure himselfe that he will not faile him for outward blessings: And in truth, all our doubtings for earthly things, proceede from want of resolution for heavenly things.

2. We giue *God* here the praise of his power.

Againe, *The name of God is sanctified by us, when we ascribe unto his Majestie the praise of his power:* as may be seene partly in the example of *Abraham* before alledged, who is said to giue glory to *God* in this respect, that *hee was fully assured, that hee that had promised, was able to doe it.* And likewise in the former Epistle of *Peter*, where he thus exhorteth, and incourageth those

Rom. 4. 20. 21

1 Pet. 3. 14.

that were in perſecution, *Bleſſed are yee if yee ſuffer for righteouſneſſe ſake: yea, feare not their feare neither be troubled, but ſanctifie the Lord in your hearts.* And (as it is in *Iſaiah*, out of which theſe words are taken) *Let him be your feare and your dread*, in which place, the *holy Ghoſt* meeteth with a common corruption that *Gods* owne children doe finde in themſelues: for if at any time, they ſee the arme of fleſh not to bee with them, but that indeed the great ones of the world doe oppoſe againſt them for keeping a good conſcience, they preſently beginne to be troubled and perplexed with many doubts and feares; Oh (thinke they) if ſuch mightie men as theſe band themſelues againſt us, there is no way but one: they will certainely cruſh, and utterly overthrow us, but what is *Gods* advice in this caſe: *feare not their feare*, (ſaith he) that is, be not afraid of croſſes and loſſes, of dangers and diſgraces, and ſuch like, whereof carnall men are afraid themſelues, and therefore imagine and goe about to fright you with the ſame. Feare them not (I ſay) nor any thing that they can doe againſt you.

Iſa. 8. 13.

Obiect. 1. But, *Is there not cauſe* (might ſome ſay) *when they are ſtrong, and we are weake, they wealthy and wee poore, they many, and wee few, &c.* What would you haue us doe in this caſe?

Anſw. *To ſanctifie God in your hearts*, (ſayth the Apoſtle) that is, giue him the honor of his power, of his providence, whereby hee over-ruleth and over-ſwaieth all the men in the world,

and

and through which he is as well able to protect and defend you from the mightiest adversaries, as from the weakest: from the wealthiest, as from the meanest: and from tenne thousand, as well as from one person. For, hee is of infinite strength, and therefore all things are alike easie unto him. And this the *Lord* would haue to be setled and grounded in our hearts, which will be as a strong bulwarke to fence and fortifie us against all unnecessary and mistrustfull feares. This perswasion was it, that caused *Shadrach*, *Meshach*, and *Abednego*, to be so bold and couragious, when *Nabucadnezar* threatned to cast them into the hot fierie furnace, if they would not fall downe to worship his golden Image that he had set up: *O Nebucadnezar*, (sayd they) *Wee are not carefull to answer thee in this matter*, as if they should haue said, It is not the fierie furnace that can daunt us, and driue us to yeeld unto this Idolatrous worship: no we are resolute in the point, and will never put it to further consultation. *Behold our God whom we serue* (even in refusing to yeeld unto this thy commandement) *is able to deliver us out of the hot fiery furnace; and he will deliver us out of thine hand, O King.* *Nabucadnezar* had blasphemously insulted over them, saying, *Who is that God that can deliver you out of my hand.* Now these holy servants of the *Lord*, being full of heavenly zeale, gaue unto their *God* the honor of his power, and told him to his face, that he was able to deliver them out of his hands, and to set them.

Dan. 3. 16. 17

Verse 15.

them free, if it ſtood with his good pleaſure ſo to doe: but that they referred it wholy to his wiſedome, reſolving with themſelues, that they would rather frie in the ſcorching flames, then ſo farre diſhonor the *Lord*, as by the ſmalleſt geſture to make ſhew of offering diuine worſhip vnto that abominable Idol. This tended wonderfully to the glorifying of *Gods* name, before that heathen King and all his Princes and people that were preſent, and therefore, here thoſe are greatly to be condemned, who in ſuch times of danger will ſhrinke, and pull in their hornes, and rather lie, diſſemble, and yeeld to any corruptions, then they will expoſe themſelues to imminent perils, albeit they haue never ſo many comfortable promiſes of aſſiſtance, and deliverance from them, if they would ſanctifie the *Lord* in their hearts, & perſevere in a Chriſtian courſe keeping faith and a good conſcience vnto the end.

3. The praiſe of his wiſedome.

Laſtly, we may glorifie *God* in our hearts, by *yeelding vnto him the honor of his wiſedome, and of his juſtice*, as in beleeving other things that depend thereupon, ſo alſo in giving credence vnto this, that he ſeeth the moſt ſecret offences, as well as thoſe that are moſt obvious vnto the veiw of men. Wherein they doe exceedingly faile, that dare doe ſuch things in ſecret corners, and in the darke, as they would not for their liues adventure to commit before any honeſt man: nay, not before a child, for feare it ſhould bee diſcovered and brought to light.

What

What is this, but to imagine that either the *Lord* doth not ſee ſuch hidden things, or elſe is not able or willing to puniſh men for the ſame? either of which is an horrible blaſphemie for any to conceiue.

Thus we haue in part heard, how our knowledge of *Gods* name muſt bee effectuall in our hearts. This point might be amplified by ſundry other particulars, as namely, how by the *word* and *workes* of the *Lord* our ſoules ſhould be affected with *joy* or *griefe*, *feare* or *admiration*, or the like, according to the nature and qualitie of the word which wee heare, or the workes which wee behold; But my purpoſe was, but briefly to touch theſe things.

A further amplification of the point.

In the next place, we pray here that our knowledge of *Gods* name may bee effectuall in our ſpeeches, ſo that by our tongues we may bring glory and honor unto his bleſſed Majeſtie: and that by ſpeaking of his holy word with all due reverence, for our owne and others edification: by yeelding unto him the praiſe of all his works whatſoever. And more particularly, we muſt deſire ſtrength from heaven to glorifie our *God*, not onely in proſperitie, but even in our deepeſt diſtreſſe and miſerie; acknowledging that, *It is Gods mercie that wee are not conſumed: That righteouſneſſe belongs unto him, and to us open ſhame: That the Lord giveth, and the Lord taketh, and therefore that his name is evermore to bee bleſſed and magnified.* And if it be our bounden dutie to offer praiſes unto *God*, when his afflicting

2.
We pray that our tongues may bee well guided and ſeaſoned.
Pſal. 119. 13.
Ephe. 4. 29.
Pſal. 103. 104. 105.
Lam. 3. 22.
Dan. 9. 7.
Iob 1. 21.

hand lyes heauie upon us, much more is it required of us, when any ſpeciall bleſſings and benefits are beſtowed upon us. The neglect hereof is ſharply taxed by our Saviour *Chriſt* in the *nine Lepers* that being cleanſed of their leproſie, did not returne to giue *God praiſe* therefore. There were tenne of them in all, that were healed, one of which came vnto *Chriſt* and fell downe at his feete to giue him thankes: but all the reſt meerelie ſeeking themſelues and their owne eaſe, were all-together unthankefull for that mercie which they had received, and ſo robbed him of that glorie which was due unto him. This is a fault too too ordinary in the world, there is ſcarce one among tenne, that doe with thankfulneſſe acknowledge the loving kindneſſe of the *Lord* towards them, but the commonneſſe of the fault, doth nothing diminiſh the greatneſſe thereof; And better it were an hundred times, that men ſhould want helpe in their miſerie, then that *God* ſhould want the praiſe of his mercie. This bee ſpoken concerning our ſanctifying of *Gods* Name in our communication.

Luk. 17. 11.

Verſ. 16.

3. We muſt hallow him in our liues.

Now in the third and laſt place, we are to intreat the *Lord*, that he will inable us according to our knowledge, to glorifie him in our liues and converſations. Which wee may the more confidently aske, becauſe our Saviour commandeth it ſaying, *Let your light ſo ſhine before men, that they ſeeing your good workes, may glorifie your Father which is in heaven.* Which is pro-

Math. 5. 16.

propounded by the Apoſtle *Paul* as the end of all our actions, whether naturall, ciyill, or ſpirituall. *Whether yee eate or drinke* (ſaith hee) *or whatſoever yee doe, doe all to the glory of God.*

1 Cor. 10.31.

Now the ſpeciall thing whereby every Chriſtian muſt glorifie him, is in *performing the duties of his owne calling*, according to that ſaying of our Saviour, *Father I haue glorified thee upon earth*, how proues he that? *I haue finiſhed the worke which thou gaveſt me to doe.* The Miniſter muſt doe his dutie, which is, to teach his people faithfully, to walke before them conſcionably, to watch over their ſoules continually, and never to ceaſe praying for them, that the *Lord* may pleaſe to convert, and ſtill further to confirme all ſuch as are his choſen ones, appointed to eternall life, in his unchangeable decree and purpoſe,

Wherein every one muſt glorifie God in their lines.

Iohn 17.4.

Act. 20.

1 Peter. 5.2.

Phil. 1.9.

The people on the other ſide muſt be as carefull of their dutie, which is, to get *knowledge* and *conſcience*, and evermore to preſſe forward unto greater perfection of obedience, that thoſe that are without the meanes of ſaluation, may ſee what a benefit it is to liue under an holy Miniſtrie, (and ſo may become deſirous of it, and painefull in ſeeking for it) when they behold and conſider what innocencie and ſinceritie there is in the tongues of Chriſtians, what ſimplicitie and faithfulneſſe in their dealings, what uprightneſſe and holineſſe in their behaviour, how loath they are to defraud and over-reach any one, how circumſpect, that they doe not

Philip 3.

The benefit of a beautifull chriſtian converſation.

giue any offence to thoſe that are without, and in a word, how warie they are in the whole courſe of their carriage, that they may doe nothing tending to the diſgracing and blemiſhing of their holy profeſſion.

This might be further preſſed upon *parents* and *children*, *maſters* and *ſervants*, *Huſbands* and *wiues* that everie one ſhould be carefull to glorifie *God* in doing the workes of his owne place: which if wee could heedfully looke unto, wee ſhould be able to ſtop the mouthes of all the *Papiſts* and *Browniſts* in the world though they ſharpen their wits, and whet their tongues, and pens to ſpeake and write againſt vs, in the moſt deſpitefull, & diſgracefull manner that may be. Whereason the contrarie part, if wee proove ſlacke and negligent in this behalfe, the name of *God* and the Religion of *God*, wilbe ill ſpoken of for our ſakes, when wicked Infidels doe defile themſelues with any foule and ſcandalous offences, they beare all the blame on their owne ſhoulders, and *God* is by a conſequent glorified thereby; In that they being the ſervants of the diuell, doe continually performe the worke of the diuell, and beare the ſhame of their ſinfull waies, becauſe they haue refuſed to walke in *Gods* waies. But the caſe ſtandes otherwiſe with Chriſtians: for whatſoever groſſe evills are committed by them, doe not onely tend to their owne reproach, but alſo redound unto the diſhonor of their maſter. And therefore we ſhould beſeech the *Lord* to giue us grace in our

Rom. 2. 24

hearts,

hearts, that we may behaue our ſelues as men of an other world: as men that are redeemed from the earth, *to ſerue the Lord in holineſſe and righteouſneſſe all the daies of our life, and to be an holie nation and a peculiar people zealous and forward in everie good word and worke:* ſo that all who heare our conference, and are acquainted with our conuerſation, may be driuen to confeſſe in their hearts at leaſt if not with their lips, that we are the onely bleſſed people in the world. And that all ſuch among them as pertaine vnto the *Lord, may glorifie God in the day of their viſitation.*

Luke 1. 75.
1 Pet. 2. 9.
Tit. 2. 14.
1 Pet. 3. 1.

And thus much concerning the particular things, which we are to aske under this petition.

Now as touching the things to bee prayed againſt, they ſhall be but onely named, and conferred to theſe two heads, *viz.*

Things to be prayed againſt

1. *Ignorance of the former things.*
2. *The ill effects that follow thereupon,* in the *hearts, ſpeeches,* and *conuerſation,* of thoſe that take upon them the profeſſion of the Goſpell.

Thus much concerning the firſt Petition; The ſecond followeth;

Thy Kingdome come.

2. Petition.

WEE heard out of the former petition what the first and principall thing is which every Christian ought to bee carefull of, namely, that all due honor and glory may be yeelded unto the holy name of *God*. Now in the two next petitions, to wit, the second and the third, are declared two speciall meanes whereby that may be effected. Which are;

1. *The comming of his Kingdome.*
2. *The doing of his will.*

For where *Gods* Kingdome is most advanced, and his will best performed, there is his Name most glorified.

But for the better understanding of this petition, wee must know that *the kingdome of God* is taken two wayes, *viz.*

How the kingdome of Gods understood. 1.

First generall, for *his government over all the whole world*: In which sense it is said in the *Psalme*, *The Lord raigneth, and is clothed with majestie, the Lord is clothed and girded with power*. And in another *Psalme*; *The Lord raigneth, let the people tremble*. And againe, *The Lord is a great God, and a great King above all Gods*. From which places, it is evident that he ruleth, governeth, and exerciseth his power over all the earth and

Psal. 93. 1.

Psal. 99. 1.

Psal. 95. 3.

and over all the creatures in the same. As for this *Kingdome*, we pray not for it in this place, for it hath beene, is, and ever shall be alike: so that to pray for the comming of this Kingdome, were not a prayer of faith.

Secondly, *It is taken for that more speciall government of God, which he exerciseth in the hearts and consciences of his people, by the scepter of his word, and the powerfull operation of his holy spirit*, through the which hee pulls us out of the kingdome of Sathan, (who is the Prince of darkenesse, and ruleth in all the children of disobedience) and receiveth us unto himselfe, to be guided and governed according to his divine statutes and heavenly lawes. For this kingdome we pray in this petition: which is indeed properly the Kingdome of *Christ*, because hee is the *King of Saints*, (as the Scripture termeth him) but it is here attributed to the *Father*, because he governeth by his *Sonne*.

2.

Ephe. 2. 2.

Reuel. 15. 3.

1 Cor. 15. 24.

In this Petition therefore, we pray that all Gods Elect may bee converted, that they may attaine to knowledge and conscience: And that such as haue this good worke of grace begun in them already, may haue it daily increased, and continually perfected more and more: and that at length, after they haue spent their dayes in the kingdome of Grace, they may come to the fruition of the kingdome of Glorie. Which is also intimated in this Petition.

What we pray for here.

Thus much briefly concerning the generall drift and meaning of the words.

Now

Now more particularly, concerning such instructions as are therein contained for our learning, in these words.

Thy Kingdome come.

Whence wee may obserue, That;

Observat. 6. *The faithfull ought earnestly to long for, and heartily to pray for the Kingdome of Christ.*

Every one that professeth himselfe to be a subject unto the King of heaven, must ardently desire that Sathans kingdome may be demolished, and overthrowne, and that the *Lord* may beare sway in his soule, and the soules of all that belong unto him. This did *Paul* desire for himselfe thinking Phil. 3. 8. 9. *all things but losse, and judging them no better then dung for the excellent knowledge sake of Christ Iesus, that he might be found in him, not having his owne righteousnesse, which was by the Law, but that which is through the faith of Christ, that hee might know him, and the vertue of his resurrection, and the fellowship of his afflictions, and might be made conformable unto his death.* No man knowes the excellencie of grace, but hee that hath it, which when any hath in some good measure, he is so ravished with the loue and liking of it, that he preferres it before all the treasures in the world. And so did *Paul*, as we see in this place, having once tasted how good the

Lord

Lord was, hee could not bee ſatisfied with that meaſure of mortification, and vivification which he had received, though it were very large, but hee ſtill longeth and laboureth for more, and ſtriveth hard toward the marke, that he might attaine to an experimentall knowledg of the vertue of *Chriſt* his death, for the crucifying of his fleſh and of his reſurrection, for the quickning of his ſoule unto everie good worke.

Neither doth he deſire this for himſelfe alone, but for his brethren the *Iewes*, being content (as was before noted) himſelfe to be utterly caſt off (if it had beene poſſible) ſeparated from *Chriſt*, ſo that they might bee converted and ſanctified, and ſaved: and, *for the increaſe of Grace where it was begunne*, we may obſerue throughout his Epiſtles, how earneſt he is for the obtaining thereof. I will onely quote two places of many, for the manifeſtation of his zeale in this behalfe.

One out of the *Epheſians*, where he ſaith, *For this cauſe I bow my knees to the Father of our Lord Ieſus Chriſt, that he would graunt you, according to the riches of his glory, that you may be ſtrengthned by his ſpirit in the inner man, that Chriſt may dwell in your hearts by faith, that yee being rooted and grounded in loue, may bee able to comprehend with all Saints, what is the bredth, and length, and depth and height &c.* Epheſ. 3. 16. 17

And againe, for the *Philippians*, he praieth that *their loue might abound more and more in* Phil. 1 9.

knowledge, and in all judgement, that they might discerne things that differ, and that they might be pure and without offence untill the day of Christ. &c.

Thus we see it plainly proved, out of *Paules* example, that it is a dutie for us evermore to desire that the graces of *Gods* spirit may bee wrought and continued and still increased both in our selues and others: which is all one with this petition, where *Christ* biddeth us to pray, *Thy kingdome come:* for whereſoever the sanctifying gifts of the holy Ghost are, there doth *Christ Iesus* rule and raigne.

Reasons.

But let us yet further consider of some reasons for the confirmation of this point, that it stands us upon to pray for the erecting of his kingdome in our hearts.

1. First of all; This may be one forcible reason to induce us thereunto, that till such time as this holy government is established in our hearts, we can never sanctifie nor glorifie the name of *God*, as in the former petition we are taught to doe. For no unregenerate man, can in thought, word or deed, conceiue, utter, or performe any thing that may tend to the *Lords* honor, untill he be a subject and servant unto *Christ Iesus*, and untill he by his sceptre haue beaten downe the sinnes of his soule, he is but a lumpe of flesh: *Hee savoreth the things of the flesh, and is led by the wisedome of the flesh, which is not subject to the law of God, neither indeed can bee:* and being wholy in the flesh (as the Apostle speaketh) it

Rom. 8. 5.

is

is impossible that he should please *God*, and consequently impossible that hee should any way glorifie *God*. And therefore, as often as he commeth before the throne of Grace with that Petition, *Hallowed bee thy Name*; he prayes without faith, as having no warrant to take that Petition within his lippes, being utterly unfit for that great worke of hallowing the *Lords* most glorious Name.

A second reason, to moue us to desire the comming of the Kingdome of Grace, *may be taken from the miserable estate that we are in before, and the happie condition that we are brought vnto after we haue Christ to beare rule in vs.* *Reas.* 2.

As for our miserie before such time as we haue taken up the sweet and pleasant yoake of *Christ*, it is verie great: for we are in bondage unto Satan, and unto every vile and base lust, and so are subiect to the eternall curse and malediction of *God*, & lyable to all manner of judgments both *corporall* and *spirituall*, both in this *life* and in that *which is to come*. This doth partly appeare in that place of the *Acts*, where the *Lord* sheweth the use and end of *Paules ministrie*, for that he was sent unto the Gentiles, *To open their eyes, that they might turne from darknesse to light, and from the power of Satan vnto God, that they might receiue forgiuenesse of their sinnes, and inheritance among them which are sanctified by faith in Christ*. In which words, is liuely described and set forth the estate of all those that are without the precincts and limits of *Christ* his king-

1. For our former miserie

Ephes. 2. 3.

Acts 26. 18.

dome; to wit, that they are altogether blind in ſpirituall matters, the eyes of their mindes are quite ſhut up, ſo that they can ſee no more concerning heauen or hell, concerning holy duties to bee performed, or ſinfull courſes to bee eſchewed, then one that is vtterlie voide of ſight, is able to diſcerne of thoſe obiects that lie directly before his eyes. There is nothing in their mindes but a confuſed heape of ignorance errours and falſe opinions, and conſequently nothing in their hearts but (as it were) a Sea of ungodly luſts, and wretched affections: whence it commeth to paſſe, that living wholie in darknes, they are enthralled unto the diuell himſelfe, who is the Prince of darknes, and (as this text ſpeaketh) *under the power of Satan* that is, not onely ſubiect to be tempted, and aſſaulted, by him (for that is incident to the moſt godly) but wholy given up tobee ruled, guided and ordered by him, and that in their *thoughts words* and *workes*. This is the naturall condition of all the Sonnes of *Adam*, to be vaſſals unto all manner of impietie and iniquitie, and conſequently ſlaues unto him that ruleth in the children of diſobedience, ſo that they muſt be at his command and be ſubiect to his lawes, even *the luſts of the fleſh, the luſts of the eyes, and the Pride of life*. And withall (which is the worſt of all) they muſt ſtand to his reward, which is verie bad in this world, but farre worſe in that which is to come: For they that haue giuen them ſelues to the ſeruice of the deuill in their life

1 Iohn.

life time, ſhall afterwards be tormented with the devill and his Angels in helliſh torments. and that for evermore: and therefore if it be ill ſerving off ſuch a maſter, as can requite us with no better wages, let us caſt of his yoake with all ſpeed, and pray as we are commanded, *Thy kingdome come.* Math. 25.

But oh! This is it that addeth much unto the miſerie of unregenerate perſons, that the more ſinfully they carrie themſelues, the more they pleaſe themſelues: and when they runne full manie in the broad way toward hell, they thinke themſelues the happieſt men that liue; and condemne them for fooliſh and mad people, that walke in the wayes of life and happines: and decline from ſuch dangerous courſes as they in their follie goe forward in, to their euerlaſting ruine and perdition. Thus much breefely of the miſerie that we are in, till ſuch time as we be ſubiects of *Chriſt* his kingdome. Now in the next place, let us conſider, *of the benefits which we ſhall reape by liuing nnder that heauenly gouernment*, and that in reſpect of our *king*, *of his lawes and of his rewards*, *preſent* and *future*, *temporall and eternall*

2. Benefits by liuing under Chriſt his gouernment.

As for our *King* (in the firſt place) he is *All-ſufficient*, both able and willing to make all his ſubiects perfectly happie in all reſpects: which that we may more fully and cleerly perceiue, let us take a briefe veiw of ſome places of ſcripture, which doe moſt liuely deſcribe him unto us.

1. In reſpect of our King.

And for this purpose, *Psalme* 93. is very worthy our consideration, where it is said, *The Lord raigneth, and is clothed with majestie.* Other Kings are adorned with gorgeous and royall apparell, as was *Solomon*, to make them appeare more glorious unto the beholders, which argueth an imperfection in themselues, in that they are driven to seeke a kinde of excellencie out of themselues: but the King of Heaven needes no such matter: his owne Majestie serues instead of royall robes, and therein doth he infinitely surpasse all the glory of earthly Monarkes. Then further it is said in that *Psalme*, *The Lord is clothed and girded with power:* earthly Kings haue their guard about them, and doe protect their persons by men and munition; by sword and shield and the like, because indeed they are weake in themselues, and neede these externall helpes for their safeguard: As for the *Lord*, he cares not for any of these; his own power is sufficient both to saue himselfe and his subjects, and to overthrow his foes with all their malicious attempts. Againe, in that *Psalme* is shewed, that as *God* hath power, so he doth exercise the same. *The world is established by him, that it cannot be moved.* Earthly Princes doe not alwayes use that power which they haue, for sometimes they are so idle that they will not, and at other times so crossed that they cannot, but the King of Kings doth alwayes put his power in practice, in the government of the world and of every thing therein. And among other

Psal. 93. 1.

other things, herein doth his wonderfull power appeare, that he makes the whole earth to hang unmoveable even in the midst of the ayre, without any prop or stay at all.

Thus we see in part out of that *Psalme*, what a glorious and mightie King the *Lord* is: but his excellencie will be yet more perspicuous, if we consider of some more of his Attributes, as we finde them set downe in the Scriptures.

1. Of Gods Omniscience and knowledge

First then to speake somewhat of his *Omniscience, and infinite knowledge*, it is such, that he understands all things, and therefore knowes every one of his subjects by name, which *Solomon* himselfe, though the wisest King that ever was, could not doe. The *Lord* himselfe professeth by the Prophet *Isaiah*, complaining of his peoples unbeliefe, *Zion hath said, the Lord hath forsaken mee and my God hath forgotten mee: Can a woman* (saith he) *forget her child, and not have compassion on the sonne of her wombe? though they should forget, yet will not I forget thee, &c.* Isaiah 49. 14. And he yeeldeth a very forcible reason, *Behold I have graven thee upon the palme of mine hands, and thy walles are ever in my sight.* Exod. 28. 11. 12. This much was very liuely signified in the time of the *Levitical Law*, for then it was commanded that the high Priest (who was a type of *Christ*) should carrie the *names of the twelue Tribes of the children of* Israel *on both his shoulders*: being graven on the *Ephod*, and on his heart, and on his shoulders, so that he loues them dearely, and supports them mightily, and that at all times, for hee

he is ever busied in the execution of his office: whence it must necessarily follow, that he takes speciall notice of all of them, and of every one of them: yea, not onely of their persons, but also of their wants: he sees all their distresses, and foresees all their perills.

That God sees the necessities of his children. Math. 6. 23.

Touching their necessities, our *Saviour* testifieth saying, *Your heavenly Father knoweth that you haue need of all these things*, to wit, of food and rayment, and such like, whereof mention was made before in that Chapter.

Of Gods excellencie in forseeing of dangers.

Psal. 105. 17.

And concerning his *foreseeing of perils*, it is evident in this, that knowing of the famine that should be in the Land of *Canaan*. he sent *Ioseph* before hand into the Land of *Egypt*, to provide for his Father *Iacob* and his familie. And indeed how can it be, but he must needs fore-see such things, since he doth fore-appoint the same? And herein also hee goeth beyond all worldly government: For they are not acquainted with the wants of all their subjects that are presently upon them, much lesse can they haue understanding of dangers before they befall them, and least of all, prevent every imminent evill whereby their Subjects may be annoyed.

Of Gods goodnes in his loue to his servants.

Isaiah 54. 7

Againe, as *God* in wisedome doth infinitely excell all earthly Potentates, so doth he also in *goodnesse*, there is never a subject nor servant of his; but he loues him with an unmeasurable and with an everlasting loue; as the *Lord* himselfe protesteth unto his Church, saying, *For a little while haue I forsaken thee, but with great compassion*

ſion will I gather thee: For a moment in mine anger I hid my face from thee, for a little ſeaſon, but with everlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy Redeemer. It is not ſo with any earthly Prince: For, their affection is but in meaſure, and that which is, may ſoone faile by the ill deſert of the partie himſelfe, or by the ill report of others: at the leaſt wiſe, it muſt end with the life of the Prince: for, *when their breath departeth all their thoughts periſh.* Pſal. 146. Now as concerning the *Lords* favour, there can be nothing to diminiſh that, he will not be miſinformed by ill willers concerning any of his children, for, *He ſearcheth their hearts and their reines, and is acquainted with all their wayes, and will deale with every one as he knoweth their hearts and their workes.* Reuel 2.23. Pſal. 1.39. Chron. 6.30. And whereas the beſt of his ſubjects are tainted with innumerable faults, which doe indeed deſerue his diſpleaſure: yet ſhall they not be caſt out of favour: for *if they doe but confeſſe their ſinnes, and craue pardon for them,* (as they will doe who are led by the Spirit of Grace) *hee will forgiue all their iniquities, and paſſe by all their tranſgreſſions, yea, hee will not onely haue compaſſion upon them, but will alſo ſubdue their iniquities, and caſt all their ſinnes into the bottome of the Sea.* Pro. 28.13. 1 Iohn 1. Micah 7.18. And whereas the death of other Kings cuts off their loue, this heavenly King loues for ever: and therefore as there is no end of his dayes, ſo ſhall there be no end of his mercies. Dan. 4.

Againe, *in regard of his Truth,* the *Lord* is 3.

In regard of his truth.

greatly to be magnified, for we may build upon his word: whatsoever he saith he will assuredly doe it, *not one jot or title of his word shall perish, till all bee fulfilled.* It is otherwise with earthly Rulers, they many times say and doe not, because they are fickle and changeable, and mind one thing to day, and another to morrow: and because they oft-times say, that which they are utterly unable to performe, or they are cut off before they haue time to goe thorough with it. But with the King of Kings *there is no variableness*, he is the same still, and changeth not: his power is as large as his will, and *his kingdome is from generation to generation*, and therefore hee must needes be as good as his word.

Matth. 5.

Iames 1.

Psal. 115. 3.

Dan. 4. 13.

4. In regard of his justice.

Furthermore, this King is just in all his wayes, whereas *David* and *Solomon*, though otherwise good and godly Kings, dealt unjustly in divers things, as *David* in the matter of *Vriah*, and of *Mephibosheth*: and *Solomon*, in laying too heavie burthens upon the people, in so much that being wearie of them, they fell to mutinie and rebellion. But the *Lord* never wrongs any of his subjects: but guides and governes them with all equitie and justice. *Hee is set upon the throne, and judgeth right*, as the *Psalmist* speaketh. Now then (to lay all these together) if it be a singular prerogatiue to liue under such a King as is full of majestie, and glory, power and sufficiencie, full of wisedome and understanding, full of justice and tender compassion, full of truth and of equitie; Under such a King as knowes and considers

1. Sam. 1 King. 4. 7.

Psal. 9. 4.

conſiders all his ſubjects wants and diſtreſſes, as pitties their caſe: as is able to helpe and ſaue them, and becauſe he hath promiſed ſo to doe, cannot in his juſtice deny the performance therof.

If (I ſay) it bee a ſpeciall priviledge, to liue under ſuch a ones government, then may it ſtrongly bee concluded hence, that his kingdome ought earneſtly to be deſired, which is the point that we haue now in hand. And thus much concerning our King.

2. In regard of his lawes.

In the next place, *let us conſider of his lawes*, which will likewiſe induce us to long for erecting and eſtabliſhing of his kingdome in our ſoules and conſciences: for ſuch as our King is, ſuch are his ſtatutes, even *holy, juſt, and equall*, and ſuch as are made for the good and comfort of all his ſubjects. Other Princes doe now and then make lawes and conſtitutions, to ſerue their owne turnes, though in the meane time thoſe that are under their juriſdiction, pay for it, and finde themſelues much oppreſſed and over-burthened: but there is not the meaneſt Chriſtian, that hath any cauſe at all to complaine. For, *Gods commandements are not grieuous*, but *Chriſt his yoke is eaſie, and his burden light*. Every one of his lawes are given to bring all manner of bleſſings on us, and to keepe off all manner of judgements from us, as is at large ſpecified in *Deuteronomie* 28.

Rom. 7. 12.

1 Iohn 5. 3. Mat. 11. 30.

3. In regard of his rewards.

Then thirdly, *concerning the rewards and promotions that he beſtoweth upon his ſubjects*, they

are marvelous large, and very excellent, whether we regard;

1. *Those that are present*: or
2. *Those that are to come.*

1. Of Gods present rewards. Rom. 14. 17.

Touching those that are present, they are either *spirituall* or *corporall*. The spirituall are *righteousnesse, and peace, and joy in the holy Ghost.*

1. Spirituall reward, is Christs righteousnesse imputed.

First; they *haue the righteousnesse of Christ imputed unto them*, whereby they are made perfectly righteous in *Gods* account, even as the holy Angels in heaven are. Hereupon followes peace, for *being justified by faith, wee haue peace with God*, (as saith the Apostle) and so consequently with our owne consciences. *Christ, who is the Prince of peace makes a reconciliation betwixt God and us*, by taking away the guiltinesse of our sinnes, which formerly made difference and disagreement, bestowing upon us the merit of his owne absolute obedience, which maketh us to stand perfectly justified before the throne of *Gods* justice. Till men doe attaine unto this they haue no quietnesse at all: for, *there is no peace to the wicked, who are like the raging waues of the Sea, that are still tossing and tumbling from one side to another, and casting up mire and dirt.* But as soone as ever they betake themselues to liue under the regiment of the King of heaven, their hearts do grow to sound tranquillitie, and to a setled peace.

2. Peace. Rom. 5. 1. Isaiah 9.

Rom 5.

Isa. 57.

From whence ariseth a third grace, which is, *Ioy in the holy Ghost*; That is, such joy as is wrought

3. Ioy in the holy Ghost. 1 Peter 1. 8.

wrought by *Gods* holy ſpirit, which is *unſpeakable and glorious*, whereof when men haue once taſted, they giue over their vaine and fooliſh ſports, with their fleſhly and mad delights, with ſuch a deteſtation of them, that it makes them even ſicke to thinke upon them.

Theſe are the priviledges of *Chriſt* his kingdome, the like graces whereof hee doth communicate to every one of his Subjects; whereby indeed they are made ſpiriruall Kings, according to that in the *Revelation*, where it is ſaid, that *Chriſt hath loved us*, and (for the manifeſting of his loue) *hath waſhed us from our ſinnes in his bloud*, what followeth upon this? *Hee hath made us Kings and Preiſts unto God, even the Father, &c.* No earthly King can thus preferre any of his Subjects, much leſſe all of them. One Kingdome can admit but of one King: but in the Kingdome of Grace, there is never a ſubject but it may truely be ſaid of him, that he is a King, yea a more excellent King, then any that this world can afford. Revel. 1 5.6.

And thus much for the *ſpirituall rewards*, that this King giveth in this world. As for the corporall and temporall commodities which he beſtowes, they are likewiſe very great: For, when *Chriſt is ours, all things are ours*; for, *hee is heire of all things*: therefore, *if God giue his owne Sonne, how ſhould not hee with him giue us all things?* Whoſoeuer therefore hath the *Lord* to rule in him and over him, hee ſhall be ſure to *want nothing that is good* for him. If wee bee

2 Gods corporall rewards. 1 Cor. 3.22. Heb. 1.1. Rom. 8. Pſal. 23.1.

Goates, or Swine, Wolues, or Beares, or the like, not ſubmitting our ſelues to the gouernment of *Chriſt*, to be ordered and ruled according to his word, we can expect nothing at *Gods* hand but iudgements and plagues, but if we be ſheepe of his paſture, hee hath undertaken to prouide for us: that when we are well, he will keepe us well, and when we are in any diſtreſſe, he will recouer us; as is at large ſhewed in that *Pſalme*. Theſe things ſhall we be ſure of while we are in our pilgrimage, but the largeſt recompence of all ſhall be when we come into the heauens, to enjoy that Kingdome which hath been of old prepared for us. Whoſoeuer will let *Chriſt* raigne in his heart while he liues, ſhall undoubtedly raigne with him when hee dyes. And whoſoeuer is a ſubject in the Kingdome of Grace, ſhall be a King everlaſtingly in the Kingdome of Glorie, where he ſhall haue more comfort and happineſſe in one minute of an houre, then he had here in all his life time. And herein, (as in all other things) *Gods* rewards and promotions doe ſurpaſſe any earthly Kings; for theirs are momentarie and vaniſhing, but his durable and eternall. But of theſe we ſhall haue occaſion to ſpeake more fully in handling the next point.

Vſe 1. Now that we may draw to ſome *vſe* of the point, is it ſo, that the comming of *Chriſt* his kingdome, is ſo deſirable? Then firſt of all, here are thoſe to bee reprooued, that in words pray, *Thy kingdome come*; But in truth, they wiſh it not

not from their hearts, as their practice doth evidently declare: for, they hate the ſcepter of this heauenly King, *viz.* his holy *word*, and the inſtructions that are given them by his ſervants, and if *God* would graunt the deſire of their ſoules (as many times in his juſtice hee doth,) they would much rather liue where the ſcepter of the diuell rules, then where *Chriſt* ſwaies by *the rod of his power*, as the word is termed. *Pſalm.* 110. 2. For if a man ſhould appeale to many mens conſciences, would they not chooſe rather to be in ſuch families, and congregations, where there is ſwearing, and ſabbath-breaking, and rioting, and ſwilling, dauncing, gaming, and ſuch like, then where there is praying, preaching, catechiſing, and ſinging of Pſalmes, and other the like holy and religious exerciſes: If it be ſo (as they cannot deny) what ſhould they ſpeake of their deſiring of the comming of *Chriſt* his kingdome? they doe but play the hypocrites in ſo doing, for they refuſe the government of this heauenly King, and ſhew themſelues to be profeſſed enemies unto him, whatſoever pretences they make to the contrary. This *Iob* prooveth euidently, to the faces of all hypocrites, of whom he avoucheth, that *They ſay unto God, depart from us*, not that any will be ſo blaſphemous, as in plaine termes to utter ſo much, but in effect they manifeſt that their deſire is ſuch, that they would willingly haue nothing to doe with *God*: and how doth he proone this?

this: by two arguments: one is this *That they doe not desire the knowledge of his wayes,* for they are utterly destitute of heauenly vnderstanding, affecting their grosse ignorance more then sauing knowledge, which appeareth in that they will not take paines for it: nay, they will not entertaine it, when it is brought home vnto them. 1.

2. Another argument is, that they imagine, there comes no profit, nor benefit by serving such a master. *Who is the Almightie, that wee should serue him* (say they) *and what profit should we haue, if we should pray vnto him?* As if they should say, there is much a doe about seruing of *God,* and many faire promises are made to such as seeke vnto him: but we cannot see that men speed so well by their hearing and praying and such like: others that take not such courses carry away the wealth and promotions of the world from them; And therefore I will neuer trouble my selfe with such matters, these are the thoughts and resolutions of carnall men: who hope to get more by the service of Sathan, and of their owne lusts then by the service of the King of heauen. And therefore they wholy apply themselues to rooting and winding in the earth (like moles,) vtterly reiecting the knowledg and practice of holy duties. Such were they of whom mention is made in the Parable that would not haue the king to raigne ouer them. And as they loue not the King, nor his lawes, so can they not away with his *ser-*

Luk. 19. 14.

uants

wants and *ſubjects*: but when they ſee them come from other places with their bibles, to be inſtructed in the lawes of their heavenly King, they maligne them, and ſnarle at them, and will not ſuffer them by their good will, to ſit quiet at ſermon by them.

Neither doe they eſteeme of thoſe rewards, which are conferred upon Chriſtians, but like prophane *Eſau*, doe make more account of a *meſſe of pottage*, then of the birth-right, of a few ſinfull pleaſures and baſe commodities, then of the *righteouſneſſe of Chriſt, and of that peace of conſcience, that paſſeth all underſtanding: with the joy of the holy Ghoſt, which is unſpeakable and glorious*, or of that happineſſe, which is treaſured up for the Saints in the life to come. They make more reckoning of the Devills falſe proffers, *All theſe will I giue thee, if thou wilt fall downe and worſhip mee*, then of *Chriſt* his true offers, *ſeeke firſt the kingdome of God, and his righteouſneſſe, and all other things ſhall bee caſt upon you*. But whoſoever they be, that are of this diſpoſition, let them haue their doome, as it is ſet downe by our Saviour, *Thoſe mine enemies that would not that I ſhould raigne over them, bring them hither and ſlay them before me.*

Gen. 25. 32.

Math. 4.

Math. 6.

Luk. 19. 27.

Secondly, This ſerveth for *Inſtruction*; that whoſoever would haue aſſurance that he is of the number of *Chriſt* his ſubjects, ſhould fervently deſire, and heartily long for, and labour for the ſetting up of his kingdome, both in his owne ſoule, and likewiſe in the ſoules of all his

Uſe 2.

people: and though *Gods* children be ſheepe and lambes in other things, yet herein they ſhould ſhew an holy kind of violence, according to that of our Saviour, *From the time of Iohn Baptiſt, the kingdome of heaven ſuffereth violence, and the violent take it by force.* That is, aſſoone as ever their hearts were truely and throughly touched by the word and ſpirit of *God*, they ſaw their miſerie that they were in, in being vaſſals unto ſinne and Sathan; and what then? they preſently betake themſelues to liue under the government of *Chriſt*: And whereas they found many lets and impediments, many hindrances and pull-backes to keepe them from *Chriſt*, they violently breake through them all, and rather then they would looſe their hope, and be fruſtrate of their expectation, they would run through fire and water, the like eagerneſſe muſt we labour for: though there be in us naturally a great deale of backwardneſſe, and ſinne doe hang very faſt on us, and preſſe us downe in ſuch ſort, that we cannot doe as we would, yet muſt we not be diſmayed, but ſtriue againſt our corruptions. And *though wee be very unapt to conceiue of holy things, yet muſt wee as it were breake open the doores of our mindes*, that they may underſtand heavenly myſteries, and though our memories be very untruſtie and unfaithfull ſervants unto *God* and unto us, & very ready to giue way unto Sathan, to robbe us of the true treaſure which is laid up in them. Wee muſt even conſtraine and compell them to hold faſt the holy

Mat. 11. 12.

Heb. 12. 3.

That we muſt compell our memories and affections unto the beſt things.

holy word of *God*, and never ceaſe praying and labouring, till the *Lord* haue ſtrengthned them in ſome good meaſure, and made them fit to entertaine and to retaine the beſt things. And *albeit our hearts be very rebellious and ſtubborne, and all our affections exceeding head-ſtrong and untamed*, yet muſt we by an holy kind of coaction and compulſion draw them unto ſanctified obedience, and to an orderly ſubjection unto their chiefe Soveraigne the King of glorie. And becauſe all our endevours without *Gods* ſpeciall bleſſing are nothing worth, therefore it is our part, to be inſtant with the *Lord*, that hee would pleaſe to aſſiſt us, and helpe us, to crucifie our fleſh, and to mortifie our ſinfull members, and to make his ſacred word powerfull and effectuall in us: that it may not onely bee brought unto our eares, but alſo written in our hearts by the finger of *Gods* holy ſpirit. For it is as eaſie for *God* to reach it unto our ſoules, as to draw it from the Miniſters mouth, to cauſe it to take roote in our hearts. Thus if we can doe, we may be aſſured that we make this Petition in truth, *Thy Kingdome come*. And we ſhall find that it will come, and that *God* will dwell in our hearts, and daily increaſe his graces in us, till at length we be throughly fitted for his kingdome of glorie.

And thus much generally for this Petition: But that we may make yet ſome better uſe thereof, let us briefly ſee;

1. *What things particularly wee pray for.*

2. *What things we pray against.*

1 What things are to be prayed for in this petition.

Concerning the former, *our maine and great request must bee, that it would please the Lord to send forth labourers into his harvest, and to furnish all Congregations with learned, able, and faithfull Ministers.* For they are the *Lords* Captaines to fight his battels, against the flesh, the world, and the devill: and to draw men from under Sathans tyrannie; to liue under the *Prince of peace.* This is cleere in the Propheſie of *Isaiah*, where when the *holy Ghost* sheweth, how poore and sinfull men & women come to *be a crown of glorie, and a royall diademe in the hand of the Lord*, how they become a *delightfull Spouse* unto him, and he a most glorious and comfortable Husband unto them. The Instruments of effecting this wonderfull worke, are said to bee *Watchmen*, sent unto them by the *Lord* himselfe, *Who all the day and all the night continually never cease*, but either call upon the people, or cry unto the *Lord* for them, *giving him no rest, till hee repaire and set up Ierusalem in her beautie.* These are the instruments of the conversion of *Gods* chosen, and whereby they become the praise of the whole earth, as there it is said. They are *a chosen generation, a royall Priest-hood, an holy nation, a peculiar people*, as *Peter* termeth them. The preaching of the Gospell is the ordinary meanes that *God* useth for the calling, sanctifying, and saving of them, as it is yet more euident in that place of the *Acts* before cited, where the *holy Ghost* declareth, that, *first he opened their*

Isa. 62. 3. 4.

That ministers are the instruments for our conuersion.

1 Pet. 4. 9.

Acts 26. 18.

eyes,

eyes, and *illuminated their underſtanding*, and maketh them able to put a difference betwixt good and bad, truth and errour, light and darkneſſe. And is that all, nay, as it ſheweth them what is to be eſchewed, and what to be imbraced, ſo it inableth them to ſhunne the one, and to lay hold of the other. And (as there it is ſaid) *to turne from darkeneſſe unto light*. But what benefit commeth unto them thereby, *They are by that meanes ſet free from the power of Sathan, and are brought under the power of God, being tranſlated into his glorious kingdome*, they receiue remiſſion of ſinnes, and haue right unto, and in due time ſhall haue the fruition of *an eternall inheritance among them that are ſanctified*. To this very purpoſe tendeth that ſaying of the Apoſtle, *The weapons of our warfare are not carnall, but mightie thorow God, to caſt downe holds: caſting downe the imaginations, and every high thing that is exalted againſt the knowledge of God, and bringing into captivitie every thought unto the obedience of Chriſt*. 2 Cor. 10. 4. In which place, the Apoſtle *Paul* together with his fellow-workmen in the Miniſtry of the Goſpell, are compared unto Champions, that are to goe forth in the name of the *Lord*, for the recovering of his choſen out of Sathans hand, who doth tyrannouſly uſurpe authoritie over them.

Now, *what weapons doe they uſe in this warfare?*

Not ſuch as are *carnall*, that is, weake and of little or no force againſt the Adverſarie, but

Spirituall weapons, taken out of the Lords owne Armorie, which are mightie and powerfull, where it pleaſeth the *Lord* to worke by them, to overthrow all the ſtrong holds, and fortreſſes that Sathan hath ſet up in mens ſoules, and to bring into ſubjection not onely the outward man, (which is as much as any earthly Prince can require) but the inward man alſo, framing and inclining the very ſecret thoughts and imaginations of the heart, unto that whole obedience which the *Lord* requireth. And yet further the ſame Apoſtle, writing to the *Galatians*, putteth them in mind, *how they received the ſpirit by the hearing of faith*, that is, of the doctrine of faith, which is ſo called, becauſe (as hee ſaith elſe where) by the *preaching thereof we come to beleeve*, and ſo to haue *Chriſt* his throne ſet up within us, *for hee dwelleth in our hearts by faith*.

Gal. 3. 1.

Rom. 10. 14.

Ephes. 3. 13.

The effectuall power of the miniſtrie of the word is ſhewed.

If then the Miniſtrie of the word bee that which diſpoſſeſſeth Sathan the Prince of darkneſſe, which maketh a riddance of all manner of ſinnes and corruptions, and which is as it were a Chariot to convay the *holy Ghoſt* into mens hearts, which worketh in them faith, and all other graces neceſſarie to ſalvation, and maketh them fit and readie for every holy dutie and ſervice. Theſe things conſidered, it muſt needes be concluded to be a ſpeciall meanes to erect the kingdome of *Chriſt* in the ſoules of his choſen, and therefore we are by this ſecond *Petition* directed to pray, that where there is ſincere and powerfull preaching, the *Lord* would

continue

continue it, and giue his Seruants grace and wiſdome to uſe their gifts aright, otherwiſe, they may doe more hurt then good.

2. We pray here that God would bleſſe all Schooles of learning.

And withall, *that he would vouchſafe, to bleſſe all Schooles of learning, that they may be Seminaries of good and holy zealous teachers*, that ſo where an holy Miniſtery is wanting, it may be ſupplyed. And *light may ſhine to them that ſit in darknes, and in the ſhadow of death.* Thus the Apoſtle exhorteth the *Theſſalonians*; *Furthermore Brethren pray for us* (ſaith he) *that the word of the Lord may haue free paſſage, and be glorifiet even as it is with you:* Where he willeth them, to aske theſe two things, firſt that they might haue liberty in their miniſtrie, to preach the Goſpell without interruption: And then alſo, that it might be glorifyed, that is, that it might ſo enter into the mindes and hearts of their hearers, that they might practiſe it in their lives, and ſo bring credit to the Goſpell. And then indeede is *Chriſt* his throne eſtabliſhed in mens hearts, and his ſcepter beares ſway, among the ſonnes of men.

2 Theſ. 3. 1.

2. What is to be prayed againſt 1.

Now on the other ſide, *The things principally to be prayed againſt, are two.*

Firſt, *The bondage of ſinne*, eſpecially of *originall ſinne*, which ſticks ſo faſt unto us, and is the greateſt hinderer of the worke of grace in us; for the deuill, though he be a buſie, and a malicious adverſarie, yet he is ſometimes quiet (through *Gods* reſtraining hand) and *departs for a ſeaſon* (as *Luke* ſpeaketh:) But this naturall

Luke 4. 13.

cor-

corruption is alwayes with us, in the day and in the night: it goes to bed with us in the euening and hinders us of that ſanctified reſt that otherwiſe we might enioy. It riſeth with us in the morning, and accompanies us in all our actions, egging us forward unto that which is euill, and pulling us backe from that which is good, or at the leaſt inter-mingling it ſelfe in our beſt actions, and cauſing them to taſt of the cask from whence they proceed, and to ſavor of that defiled Chanell through which they flow. And therefore we ſhould with *Paul* cry out againſt it, for though he were a regenerate man, and had beene an Inſtrument of conuerting many ſoules, unto *God*, yet he found fleſh remaining in him ſtill: ſo that the good that he would doe, he could not, and the evill that hee would not doe, that he did.

Naturall corruptions projects.

What doth he in this caſe. he takes up a lamentable complaint, *O wretched man that I am, Who ſhall deliver me from the body of this death.* He calleth originall ſinne *a body*, becauſe it hath many wretched members, and, *a body of death*, becauſe beſides many other miſeries, it drawes both the naturall and ſpirituall death upon the parties in whom it is, and here with many of *Gods* deareſt ſervants are ſo troubled and diſtempered, that they many times make queſtion whether they be *Chriſts* ſubjects or Satans, the children of light, or the children of darknes: but this may be a comfort unto them, and a cleere teſtimony that they belong unto *Chriſt*,

Rom. 7. 24.

Chriſt, if with the *Apoſtle*, they *grieue for it, groane vnder it, complaine againſt it, and deſire to be freed from it*, for, as for thoſe that are vnregenerate, when the corruption of their nature breaketh out in ſpeeches or ſinfull actions, they are merrie, jocund, and not one whit troubled thereat, but like better of themſelues at ſuch times, then *Gods* children doe when they are moſt full of grace, for, *they feele their infirmities when they are at beſt, and feare future falls, when they ſtand in moſt uprightneſſe*, whereas carnall men are bold and venturous, and are not touched with any feare or ſhame of ſinne at all.

Tryall of true hatred to a corruption.

A difference betwixt carnall and ſpirituall men.

Let this therefore be our comfort, that though we be tempted and aſſaulted, and many times dangerouſly plunged; yet herein wee goe beyond all vnregenerate people, in that wee labour againſt our corruptions with might and maine, as one in a mightie River would doe to keepe his head aboue water. This is the firſt thing to be prayed againſt even the ſlavery of ſinne.

In the ſecond place, wee are to pray againſt all lets and ſtumbling blockes, that doe hinder the proceedings of the Goſpell, and the converſion of the elect: we are to intreat the *Lord*, that he would croſſe and curſe all the plots and practices of *Antichriſt* and his Adherents, and of all the limmes of the devill whatſoever, and withall, that he would in his good time, purge his Church from all idle and Idol Miniſters,

and from blinde, deceitfull, and unfaithfull guides; that he would *roote out every plant that hee himselfe hath not planted,* and abandon all things that doe offend, even all the remnants and reliques of superstition, and such ceremonies as doe but insnare the consciences of men, and draw a great many into persecution and trouble. And when we see the people of *God* to be pestered and burdened with such things, and to liue as sheepe without shepheards, we should with our *Saviour* haue compassion upon them, and beseech the *Lord* to open their eyes, that they may see what a lamentable case they are in, that so they may seeke to come out of the snares of the devill, by whom they are kept in miserable thraldome. And thus much touching the Kingdome of Grace.

Iohn.

Mat. 13.

Now concerning the Kingdome of Glorie, that is also to be comprehended in this *Petition*, and therefore to be desired of us, so that from these words,

Thy Kingdome come

Thus understood ariseth this observation. That;

Observat. 7. *Every child of God ought from his heart to pray for the end of the world, and for consummation of the kingdome of Christ, at his last comming.*

This is proved in the *Revelation*, where *Iohn* testifieth, that *the Spirit and the Bride say come.*

The

The ſpirit of regeneratiou, that knowes the joyes of heaven, being ſhed abroad in the hearts of the faithfull, ſtirres them up to ſay, *come*, and the *Bride*, that is, the Church (being inſpired by the *holy Ghoſt*) ſayes, *come*. It is as poſſible for one that is betrothed to ſuch an excellent husband, as will never fall out with her, but beſtow every good thing on her, not to deſire the day of mariage, as for the people of *God* not to long for the comming of *Chriſt*. Indeed, as the ſpirit ſayth *come*, ſo the fleſh ſayth *goe*: If *Adam* after his fall might haue obtained his deſire, hee would by no meanes haue come into *Gods* preſence: and ſo it is with fleſhly men ſtill, they cannot endure that *Chriſt* ſhould come unto them in his gracious preſence by his Ordinances, much leſſe in his glorious preſence; but it is quite contrary with the godly. Revel. 22. 17.

Now the reaſons why all loyall Subjects ſhould deſire the comming of their King, are theſe.

Firſt, In regard of *God, who hath not the full glory of his mercie and juſtice till then*; for, *in the militant Church the Devill and his members are ſtill up in rebellion*, whereby the beſt of *Gods* ſubjects that liue upon the earth, doe paſſe no day nor night without ſome offence or other againſt their ſoveraigne *Lord*: and for thoſe whoſe ſoules are glorified in the heavens, their bodies for the moſt part doe lie in the duſt: bnt at the laſt day all enemies ſhall be utterly put downe and vanquiſhed, and the elect of *God* *Reaſon* 1. 1 Cor. 15.

ſhall be freed from all ſinne, whereby *God* is diſhonored, and be clothed both bodies and ſoules with glory and immortalitie: ſo that if we loue the honor of our King, wee ſhould deſire his comming. Seeing then, that his foes ſhall taſte fully of his juſtice, and his ſervants of his mercie, (both which doth make for the ſetting forth of his glorie) the *Lords* name ſhall be magnified, and the execution of judgement upon the wicked, and upon unbeleevers ſhall bee ſhewed, as well as he ſhall be *glorified in his Saints, and be made marvellous in all them that beleeue in him.*

2 Theſ. 1. 10.

2.

Secondly, *In regard of our ſelues wee muſt deſire his comming:* for if we doe not, wee cannot be aſſured of any happineſſe that we ſhall enjoy after his comming. This is evident in *Timothy*, where *Paul* ſpeaketh thus; *Henceforth is layd up for me the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day, and not to me only, but* (to whom elſe?) *to all them alſo that loue his appearing.* So long as we finde not this affection in ſome meaſure in our hearts, we want an excellent argument of the certaintie of our ſalvation: we may be ſaved indeed though for the preſent we doe not feele this, but wee can haue no ſetled comfort in the conſideration thereof, till in our very ſoules we loue the glorious appearance of our bleſſed Saviour. It is the note of an harlot to ſay, my husband is not at home, he is gone a journey farre off, &c. and ſo to rejoyce at her husbands abſence: as for thoſe

2 Tim. 4. 8.

Pro. 7. 19.

thoſe that would haue comfort that they are the chaſt Spouſe of *Chriſt*, they muſt with the bride ſay *come*, as was before noted.

3. Another benefit that we ſhall reape by this affection unto the comming of *Chriſt*, is, *that it will marvellouſly eſtrange our mindes from the world, and make us account all but droſſe and dung in compariſon of that bleſſednesſe which wee ſhall then attaine unto*: The meditation hereof cauſed *Abraham*, *Iſaak*, and *Iacob* to liue as pilgrimes and ſtrangers upon earth, becauſe (as the Apoſtle ſayth) *They looked for a Citie having a foundation, whoſe builder and maker is God.* They had a deſire of a better Countrey then the land of *Canaan*, even of a heavenly Countrey, which cauſed them ſo little to regard the things of this life. The like may be ſaid of *Moſes*, who when by the eye of faith hee had ſeene the promotions of the Court of Heaven, did eaſily contemne and forſake whatſoever honors and preferments were to be obtained in the Court of *Pharaoh*. He that hath a kingdome to ſway in his own Country, will never be over-much enamored on ſome ſmall farme, or cottage in an other.

Heb. 11. 10.

Heb. 11. 24.

4. Againe, *This earneſt longing for the kingdome of Glorie, will very much quicken and helpe us forward in the performance of our dutie both unto God and men*; when we conſider, *That our worke will not be in vaine in the Lord, but that, he that ſhall come will come, and will not tarrie, and his reward is with him.* This will cauſe us to bee abundant in all good workes, that ſo our crowne

1 Cor. 15. 58.

Revel.

may be more glorious, and our recompence more plentifull in the day of the *Lord*.

5. Laſtly, *This holy deſire and expectation will make us patiently to undergoe all manner of ſufferings of what kind ſoever.* Which is implyed in that exhortation of the Apoſtle, *Bee yee patient Brethren, and ſettle your hearts for the comming of the Lord draweth neere.* Grudge not one againſt another, *Brethren*, leaſt yee be condemned, *behold the Iudge ſtandeth at the doore.* *Paul* had a very heavie burden of affliction lying upon him, enough (one would thinke) to make him ſinke under it; yet he profeſſeth, that he did not faint nor grew to be diſmayed thereat: but what was it that did ſupport him? even the expectation of that glorious eſtate, which he ſhould come unto at the laſt. *Therefore* (ſaith he) *wee faint not, knowing that he which hath raiſed up the Lord Ieſus, ſhall raiſe us up alſo by Ieſus.* And againe, verſ. 17. *Our light afflictions which are but for a moment, cauſeth unto us a farre more excellent and eternall waight of glorie.*

Iames 5. 8.

2 Cor. 4. 14.

Vſe 1. Seeing then in all theſe reſpects it appeares to bee a dutie very needfull and neceſſarie for us, to pray for the Kingdome of glory; This ſerveth firſt of all, for the juſt reproofe of ſuch as ſay this petition every day, *Thy Kingdome come*: But would they bee willing that *Chriſt* ſhould come unto them? Oh no, They will none of that, they loue him well, if you will beleeue them, but they care not for his company, what vile hypocriſie is this? If a woman ſhould ſay,

Simile.

I loue my husband, as well as any wife living: but if one tell her of his comming home, ſhee cannot abide to heare of that: might not a man boldly ſay, ſurely her heart is not right towards her husband, all is not well with that woman: Or if a ſubject ſhould brag that he were as loyall and true hearted to his King, as any man in the Realme, and yet could not indure to heare that his Soveraigne had wholy ſubdued ſuch and ſuch Rebels as did mutinie againſt him, and now was to exerciſe his full authoritie over all his ſubjects: would we not ſuſpect ſuch an one to be of a treacherous and diſloyall affection, notwithſtanding all his great words, and boaſting ſpeeches? Such is the caſe of all thoſe that would faine perſwade men, that *Chriſt* is their husband and their king, and that they loue him and his honor with all their hearts: and yet are marvellous unwilling either to haue him to come unto them in that glorious manner, as at length he ſhall, *putting all his enemies under his feete*, and tryumphing over ſinne, the world, and the devill, or that they themſelues ſhould goe unto him, before that great day of aſſiſes doe appeare, it is greatly to be feared, that they are *Adulterers* and *Adultereſſes* (as *Iames* calleth them) and that they runne a whooring after the world, having combined themſelues with *Gods* mortall enemie, the devill: whatſoever pretences they haue to the contrary. And hence it comes to paſſe, that they are ſo immoderately affraid of the peſtilence, of any of the arrowes

The vaine pretences of many for Chriſts comming to rejoyce thereat, is ſhewed, diſcovering their hypocriſie.

Simile.

Iames 4.

of death, whereby they are likely to be deadly wounded, and so to be dispatched out of this world: Why? what is the pestilence to a Saint of *God*? Is it not a messenger to call him from a base and miserable estate here, to raigne with *Christ Iesus* in the kingdome of heaven? If then they were the Spouse of *Christ*, and could say with the *Bride*, *come Lord Iesus*, they would not much care what the messenger is that doth call them to sit upon a throne in heaven.

Simile. If one should come unto any of us, and tell us, you must repaire unto the Court in all the hast you can possible, the Prince will bestow this or that great office upon you, you need not doubt it, I will shew you my commission I haue thus to warne you: albeit the messenger had ragged apparel on him, and dealt somwhat rudely and roughly with us, we would not much stand on that, so long as he did invite us to such promotion. Now what is the Plague unto the servants of *God*, but a messenger to fetch them from earth to heaven, where they shall bee advanced to farre greater dignitie then any the world affords?

Object. Oh! *But it is a terrible kind of death to die of the pestilence.*

Answ. Grant for the time it be so (though indeed it be not so terrible as men doe imagine) what is that in effect, but that it is a messenger not so gaylie apparelled, or not so courteous altogether as an Ague, or some like disease: so long as it calleth us to so happie a place, we should bid

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it welcome. And ſo we would doe, if we were fully perſwaded of the happines of our change. *Bleſſed* (ſaith the *holy Ghoſt*) *are thoſe that die in the Lord, &c.* So that now, if you would be aſſured you die bleſſedly, the queſtion is not, whether we die in this place or that, of this ſickneſſe or that, by Sea or by Land, in bed, or in the field, but all the matter is, whether wee *die in the Lord?* That is, in *Gods* favour, yea or no, which if we can be aſſured of, we are bleſſed in our end, whatſoever, and whereſoeuer it bee: for, *death comes with a ſting to none, but to wicked and impenitent perſons.* Revel. 14.

Secondly, here is a Uſe of Inſtruction for us, *That we ſtriue with our owne hearts, to make them willing and deſirous, not onely that the kingdome of grace may be ſtabliſhed, but that the kingdome of glory may be haſtened.* Now becauſe a number doe faile of this willingnes (though ſome there be indeed, that herein if in any thing may be ſaid to be ſicke of loue,) *longing, to be diſſolved, and to be with Chriſt*, and *deſiring and ſighing to be clothed with their houſe which is from heauen:* becauſe (Iſay,) many and thoſe of *Gods* deare children doe come ſhort of this holy affection, It will not be amis, to ſhew by what meanes, we may attain to this, that if we might haue our hearts deſire graunted, we ſhould aboue all things wiſh, that there might be an end of theſe dayes of ſinne unto all the elect, or at leaſt unto us in particular, that we might lay downe this our earthly tabernacle, and goe *Uſe 2.* Phil. 1. 23. 2 Cor. 5. 2.

How we may get a desire of the kingdome of glories hastening

1. To labor to denie the world. 1 Cor. 7. 1 Iohn 2. 15. 1 Iames 1.

unto our graues in peace:

The way to attaine to this is, First to labour to denie the world with all the lusts thereof, and not to set our mindes upon profit, pleasure, or credit: to be users of the world as if we used it not; but at no hand lovers of the same. for then, *the loue of God is not in us*, and if that be not in us, how can we desire his comming unto us: Let us then striue to keepe our selves as a chaste Spouse unspoted of the world. and then we shall not be ashamed to looke our *Bridegroome* in the face. but shall lift up our heades with joy when the day of his appearance commeth, one that hath played the good child or servant, in his fathers, or masters absence, will be full glad, to be called to a reckoning, concerning his carriage and behaviour, where as *guiltinesse causeth fearfulnesse*, and cowardlinesse.

Simile.

2. To strive for some certainty of our own good estate, to haue a share therein.

Secondly, *we must striue to get some certainty, that when Christ doth come to judgement, we shall speed the better for it*, that heaven is our inheritance, and that then, we shall enter into the full possession and fruition thereof: till such time as men haue gotten this assurance, there cannot be a greater torture unto them, to heare either of their particular, or of the generall day of judgment. It is no joyfull newes, for a prisoner, that knowes not whether he shall be spared or executed, to heare that the Assises are neere at hand, and that the Iudge is shortly to passe sentence upon him. If then we would attaine to a

Simile.

longing

longing deſire after the comming of *Chriſt*, let us labour to be reſolved of this point, that when we leaue this world we ſhall change for the better, which aſſurance we ſhall haue if our converſation be truely religious, and our profeſſion beautified with the workes of pietie, mercie, and of upright and Chriſtian dealing in the whole courſe of our liues. 2 Pet. 1.

Thirdly, *Wee muſt labour to know the excellencie of that eſtate, which we ſhall come unto in the heauens.* Otherwiſe, though a man haue the certaintie thereof, if he be not perſwaded, that it is very well worth the having, he will never be much affected with the deſire of it. Tell an unregenerate man (that imagineth he ſhall bee ſaued as well as the beſt) of the happineſſe of the life to come, and it will ſeeme an idle and frivolous tale unto him, becauſe he cannot conceiue of ſuch matters: but tell him of ſome bootie that he may get, or of ſome legacie that is alreadie bequeathed unto him, and hee will beſtirre himſelfe at the hearing of it, yea, though you wake him out of his firſt ſleepe: he will be freſh and nimble, and not bee able to ſleepe againe for joy. Why then ſhould hee be ſo moued with earthly matters, and nothing at all with heauenly, becauſe he hath a conceit of the excellencie of the one, and not of the other: for heauenly things cannot be comprehended but by the helpe of the holy Spirit, which ſearcheth the deepe things of *God*, and reuealeth them onely unto his children. 1 Cor. 2.

3. To labor to know the excellencie of that eſtate.

Now to the intent that we may attaine to a more cleere understanding of the excellencie of the kingdome of heaven, let us a little consider wherein it consists. Not onely;

The excellencie of heaven is diversly shewed.

1. *In a perfect freedome from all evill.* But also
2. *In the enjoyment of all manner of good.*

And that;

1. *In regard of the place.*
2. *Of the companie.*
3. *Of the estate of the elect then.*

1. In regard of the place.

First, *For the place whereunto they shall goe.* It is full of all manner of contentment, as farre beyond that *Paradise* wherein *Adam* lived in the time of his innocencie (thoughit were very excellent) as that was beyond the most lothsome dungeon that is; and this must needs be a very rare place, because it is a *Citie of Gods owne building*, and that for the entertaining of his best creatures, when they are in their most glorious estate. Therefore is it shadowed out for our capacitie, by the things that with men are had in greatest estimation: that thereby, as it were by staires, we might come to the veiw of this glorious place, I meane the *new Ierusalem.* The particulars whereof we may see in *Revel.* 21. 22. Chapters, some of which we will briefly touch.

Heb.

Compared to a great Citie. Revel. 21. 11.

It is there compared *to a great Citie, which is sayd to bee scituated upon an high Hill*, noting thereby, the excellent scituation thereof, both in

in reſpect of the *pleaſantneſſe*, as alſo of the *ſtrength* of it. Then further it is deſcribed.

1. *By the eſſentiall parts thereof.*
2. *By the properties and qualities.*
3. *By the priviledges and good things belonging unto it.*

12. &c.

The eſſentiall parts of it are the *walles*, the *Gates*, the *ſtreetes*, the *foundations of the Citie*, *and of the walles*, which are ſet forth by the *matter* and *forme*. The *matter* is ſaid to be *gold, precious ſtones, &c.* to wit, the moſt precious things that can be. The *forme*, that they are the moſt glittering, beautifull, ſhining, *Chriſtall-like*, and laſtly, in moſt excellent *order*.

1. The eſſentiall parts of the new Ieruſalem.

Having ſpoken of the *Citie*, and of the particular parts of it, he comes to ſpeake of the *priviledges* thereof, that they that dwell there ſhall need no *Temple*, that is *no meanes of inſtruction*, nor any Sunne, nor Moone, becauſe the glorie of *God* doth lighten that Citie. Furthermore, it is ſaid, that *there is no night there, and that the Gates are not ſhut*: to ſignifie, that there ſhould be no feare of danger, no, nor terror of enemies, but all peace. And laſtly, *that no uncleane thing ſhould enter into it.*

Verſ. 22.

Againe Chap. 22. it is ſaid to haue *a pure River of water of life, cleere as Chryſtall running through it* (which is an excellent commoditie in a Citie,) and *in the midſt of the ſtreete thereof the tree of life, &c.* By all theſe intimating unto us, that it is a moſt ſingular and excellent place, and this is to be noted, that nothing is ſaid of the

Why no mention is made of houſes in the new Ieruſalem.

houſes, nor the things within them, becauſe nothing could ſerue fitly to illuſtrate the excellencie thereof. Now, who would not deſire to liue in ſuch a place? where there is nothing for annoyance, but all things that may be for comfort and contentment.

If it were propoſed unto us, whether wee would ſpend our dayes on the earth where now we are, or in Paradiſe where *Adam* was? If we were in our right wits, we ſhould make choice of heaven before Paradiſe, (which was a place of all manner of delights) in the earth: which is a vaile of miſery, and an houſe of mourning, wherein all creatures doe ſigh and groane in regard of the miſeries which ſinne hath brought upon them: much more then ſhould we preferre the pallace of heaven, before our priſon here upon earth; ſeeing that (as was before ſaid) it doth infinitely ſurmount the earthly Paradiſe. Thus much of the *excellencie of the place*.

2 The company

Secondly, as touching the *company*: It is every way ſutable unto the *place*, for there wee ſhall enjoy full communion and fellowſhip with the holy *Trinitie*, with our bleſſed *Saviour*, and with all the holy *Angels* and *Saints*, even with the whole companie of heaven, all which ſhall loue us moſt dearely, and to the full expreſſe that loue towards us. Here though wee haue ſome good friends, yet we haue withall many foes, many bad neighbours, the fleſh, and the devill the worſt of all: as ſome doe loue us, ſo others doe hate us, and thoſe that loue us beſt,

haue

haue their imperfections, and doe loue us but in part: and in deed we doe deſire their loue but onely in part. Hence it commeth to paſſe, that there ariſeth unkindneſſes and breaches now and then betwixt the neareſt friends, and moſt loving couples: But in heaven there ſhall be no ſuch thing, but we ſhall loue others, and they ſhall loue us with a perfect and conſtant loue, for their ſhalbe in us nothing but cauſe of loue, grace, goodneſſe, vertue and holineſſe in all perfection,

All men will graunt, that it is a very deſireable thing, to live among company that one can thorowly affect, and it is one ſpeciall comfort that *Gods* children doe find in their pilgrimage: that ſome times they enjoy the ſweet fellowſhip of ſuch as are led by the ſame ſpirit that they are. O then how deſireable a place is Heaven, where we ſhall haue the fruition of ſuch bleſſed company, where we ſhall both loue, and be beloved beyond that which we can now imagine. If one ſhould there meete with a delightfull place onely, and no company, or ſuch as he could not like of; Heaven were nothing ſo deſireable, but ſeeing both doe accord and meet together, it ſhould ſet an edge upon our affections, and breed in us a longing deſire to be there, eſpecially ſith that.

3 Our eſtate there.

In the third place, *our eſtate* there ſhall be every way anſwerable to our *place*, and *company*.

1 Our inheritance.

For firſt, touching our *inheritance*, it ſhall be very

Luke 12. very large, *it is our fathers pleaſure to giue us a kingdome:* And to make us *Heires*, yea, *fellow-*
Rom. 8. 17. *heires with his owne Sonne.* Vpon the earth, *Gods* deareſt ſervants are many times ſcanted of poſſeſſions, and thoſe that they haue, are but earthly, ſoone fading and vaniſhing: but in heaven they ſhall haue an everlaſting King-
1 Pet. 1. 4. dome. *An inheritance Immortall, and undefiled, that fadeth not. &c.*

2. Our perſons. Then for our *perſons*, they ſhall be moſt happy, and that both within, and without, they ſhall haue perfect holineſſe, (whereof they haue but as it were a ſparkle in this life) *No uncleane thing ſhall enter into that Citie.* But all ſinne ſhalbe quite and cleane purged away, and we ſhalbe as free from corruption, as *Adam* before his fall. And as the *elect Angels*, that are ever in *Gods* preſence. All the meanes that here we uſe, can but weaken our originall corruption; but death will make a finall diſpatch of it, and when we are rid of it, we ſhalbe clothed with holineſſe in ſtead of it, our minds ſhall be furniſhed with all manner of heavenly knowledge ſo that there *we ſhall haue no need of a Temple*, (as was noted before) that is, of any meanes of our ſalvation, as *reading*, *preaching*, or the like: for the meaneſt chriſtian ſhall haue more cleare knowledge, as ſoone as ever he comes to heaven, then ever any prophet or Apoſtle had here upon the earth: for here, the beſt that are,
1 Cor. 13. 12. *ſee through a glaſſe darkly, but then we ſhall ſee face to face: here we knowe in part*, (as it is ſaide)

1. Shall be deckt with all heavenly knowledge.

but

but *there we ſhall know even as wee are knowne*, that is, as *God* knowes us perfectly, ſo wee ſhall know him, and all things that any way pertaine to the filling up of our happineſſe.

And as *our mindes ſhall bee fully informed, ſo ſhall our hearts be accordingly ſanctified*, and all our affections duely ordered. Hence will ariſe unſpeakable and endleſſe joy, for there ſhall be nothing to diminiſh it, much leſſe to breake it off. *All teares ſhall bee wiped away from our eyes.* And all occaſions of ſorrow quite removed: for *In Gods preſence is the fulneſſe of joy, and at his right hand are pleaſures for evermore.* Now from this inward comfort, we ſhall be ſtirred up to praiſe and magnifie the *Lord*, and that without wearineſſe even as the Angels doe. And if *Gods* ſervants doe in this world find unutterable conſolations, now and then in ſinging of *Pſalmes*, and offering up their thankeſgivings unto the *Lord*, much more, (yea infinitely more) ſhall be their joy in the kingdome of heaven, when they performe this ſervice unto the *Lord*.

2. We ſhall haue abundance of ioy.

Revel.

Pſal. 16. 11.

Adde hereunto the *glorie* which we ſhall bee crowned with, which is the ſame wherewith *Chriſt Ieſus* himſelfe is inveſted: as appeareth, *Iohn* the 17. 22. Now if the very ſight of the glory of *Chriſt*, of *Moſes*, and of *Elias* upon the *Mount*, did ſo affect *Peter* as that he could ſay, *Maſter it is good for us to bee here*: much more will the ſeeing and enjoying of farre greater glory in the heavens, cauſe us in the gladneſſe of our hearts to ſay, *It is good being here.*

3. Glorie.

Luk. 9. 33.

Now beſides this glorie which ſhall be inherent in us, *Wee ſhall alſo haue the glorie of all our good thoughts, words, and workes,* as appeares *Math.* 25. 35. Wee ſee how worldlings doe hunt after praiſe here, though it be among mortall and ſinfull men, which know not (indeed)
1 Cor. 4. 5. what true praiſe means, how much more ſhould we be affected with that praiſe which *God* the righteous Iudge ſhall giue unto us, and that in the preſence of men and Angels, who ſhall bee everlaſting witneſſes of the ſame.

Thus we haue in part ſeene what is the excellencie of the kingdome of heaven, this let us often and ſeriouſly meditate upon, and bethinke our ſelues of the place, of the company, and of the eſtate that there we ſhall enjoy; which if we can doe, aſſuredly it will cauſe us from our very ſoules to ſay, *Thy Kingdome come, Even ſo come Lord Ieſus, come quickly.* Thus much concerning the ſecond Petition. The third followeth.

Thy will bee done in earth, as it is in heaven.

3. *Petition.* IN the former *Petition*, we haue beene taught to pray both for the *gracious*, and *glorious* kingdome of *Ieſus Chriſt*. Now in this *Petition* is ſhewed, *how wee may manifeſt our ſelues*

to

to bee Subjects of this heavenly kingdome here, and how wee may be fitted for his glorious presence hereafter · viz. *By doing his will, &c.* And therefore are wee commanded to pray, *Thy will bee done*.

But for the better understanding of this *Petition*, we must know that the will of *God* is twofold: One *absolute*, and the other *secret*, which we pray not for; for that ever hath beene, is, and shall be done: in which sence it is said, *Who hath resisted his will? The Lord is in heaven, and doth whatsoever hee will:* so that it were an idle request to pray that that will of his might bee done.

* Rom. 9. 19.

Psal. 135. 6.

Another is his *revealed will*, which is also double, (as after shall be shewed,) unto which we desire that obedience and submission may be yeelded; *Thy will be done:* but where, and by whom? *in earth*, that is, of the *Elect* which liue on earth. But what must be the manner of this obedience? *as it is in heaven*, that is, *as the Angels and the spirits of good and perfect men doe obey in heaven*: so must we desire to doe, not that we can attaine to that perfection that is in them, which is impossible, (they being now without staine or blot) but we must ayme at it, and obey in that sort as they doe, as neere as we can, as in handling of these words shall be more fully expressed.

What is ment by Gods will.

Thus much briefly for the sense of the words. Now let us see what further instructions are there contained for our learning.

Thy will bee done.

Hence this obſervation may briefly be noted. That,

Obſervat. 8 That obedience to God's will is againſt our nature.

All men are naturally unwilling to doe the will of God.

Otherwiſe, if there had beene in us any abilitie and aptneſſe therunto, why ſhould we pray for ſtrength to doe it? Whatſoever we are bid to aske of *God*, ſure it is, we haue it not in and of our ſelues, and therefore our *Saviour* in willing us to intreat *God* to bow our hearts, and to incline our affections unto his will, doth teach us, that we are utterly deſtitute of all naturall power whereby wee might attaine thereunto. Hence it is that *Chriſt* ſaith, *None can come to me* (either in faith or obedience) *except the Father that ſent mee draw him, &c.* The *Lord* muſt by his good ſpirit winne our will and affections before there can be any ſound converſion: yea after that the worke of regeneration is begunne, and men haue attained to ſome competent meaſure of grace, yet the fleſh, which is in part unſubdued, ſo long as their breath is in their bodies, will ſtill be rebelling and drawing backe, ſo that they ſhall haue much adoe to go through with theſe good duties that are enjoyned them to performe, and to forbeare thoſe ill courſes which

Iohn 6. 44.

which they are forbidden to walke in. *They cannot doe the good that they would, but the evill that they would not, that doe they.* Hence it is that the *Pſalmiſt* prayeth, *Incline my heart unto thy teſtimonies, and not unto covetouſneſſe:* implying thereby, that he had not the command of his owne heart and affections, but that he ſtood in need of the *Lords* helpe, both to with-draw him from evill, and to draw him unto that which was good.

Rom. 7. 19.

Pſal. 119. 36.

Now the reaſon why all the ſonnes of *Adam*, are by nature unwilling and indeed unable to doe as *God* would haue him, is this, *that in them there dwelleth no good thing, but all the imaginations of the thoughts of their hearts are evill, yea, onely evill*, and that not by paſſions and fits, but *continually*. Whence it is, that the Apoſtle ſpeaking of *naturall reaſon*, which is the moſt excellent part in man, ſaith thereof, *That the wiſedome of the fleſh is enmitie againſt God*, why? *becauſe it is not ſubject to the will of God*, but may it not by uſage and ordering be brought to ſome better paſſe? no (ſaith he) *It is not ſubject to the will of God, neither indeed can bee:* now *reaſon*, which is the beſt facultie of the ſoule, and hath (as a Captaine generall) the command of all the reſt, if that (I ſay) be ſo corrupt, ſurely all the reſt muſt needs be out of order. If that be objecting and mutining againſt the law of our heavenly King, and all the other powers of the ſoule, will be readie as ill ſouldiers, to ſtand up in rebellion againſt their Soveraigne.

Reaſon 1.

Rom. 7. 8.

Gen. 6. 5.

Rom. 8. 7.

Vse 1. Which serveth first of all, *for the overthrow of that wretched and ungodly opinion of the Papists* who hold, that there is in men naturally some freedome of will, to repent for their sinnes, to serue *God*, and to doe good and holy duties. Why then doe they make this petition, *Thy will be done?* If they haue abilitie in themselues what need they aske it of the *Lord?* But herein, (as in all other their erroneous opinions) they shew themselues to be blind, foolish, and altogether destitute of the knowledge of *Gods* law, and of the corruption of their owne nature. *Paul* was of their mind, so long as he was a proud *Pharisee*, but when once the *Lord* had opened his eyes, and touched his heart with the sight and sense of his originall corruptions, then he was of another mind, he found in himselfe *no abilitie to doe that which was good*, but though he knew the will of *God*, and did consent unto it (through his grace) in the inner man, *yet hee saw another law in his members, rebelling against the law of his mind, and leading him captiue unto the law of sinne, which was in his members*, which makes him cry out, *O wretched man that I am, &c.* And certainely, if they knew the violence of their nature, as throughly as he did, it would make them leaue off their bragging and boasting, and fall to lamenting, and praying with the Church, *Lord draw us, and wee will runne after thee, Lord turne us and wee will turne unto thee.* For otherwise, all the teaching and preaching, and good examples, blessings, crosses,

Rom. 7. 18.

Verse 23. 24.

Cant. 1. 3.

ſes, and whatſoever good meanes elſe, the *Lord* hath appointed for the converting of men, all of them (I ſay) can doe them no good in the world, but they will rather be made worſe, then better thereby. It muſt be the *Lords* owne hand that muſt ſtrike the ſtroake, otherwiſe all his ordinances will proue uneffectuall.

Secondly, ſeeing there is ſuch a contrarietie betwixt our will and *Gods* will, *Wee ſhould labor to denie our carnall reaſon, and worldly luſts, which fight againſt our ſoules, and are our ſoreſt enemies:* For though the devill doe much maligne us, yet could he not doe us any hurt at all, unleſſe our owne ſinfull will and affections doe take part with him: but when we come to this, I muſt, and I will doe ſuch and ſuch things, and why? It is my pleaſure, it is my delight, then we run headlong to all manner of evill, even as our great grandmother *Eue* did, when ſhe began to yeeld to her own ſenſe and wiſdome, in judging of the eating, or not eating of the forbidden fruit, when ſhe came ſo farre, the devill had as much as he deſired. Would we then from our hearts pray, *Thy will be done?* Then let us croſſe and curbe the motions and affections of fleſh and bloud, and not be over-maſtered, nor over-ſwayed by the ſame, otherwiſe, wee make this petition but onely in hypocriſie. *Vſe. 2.* 1 Pet. 2. 11.

Thirdly, *This maketh for the conſolation of Gods owne people*, though they find in themſelves a great unwillingneſſe to keepe the *Sabbath*, to *pray*, to ſing *pſalmes*, to giue *admonition*, &c. *Vſe 3.*

Albeit

Albeit I (ſay) their fleſh be very backward, and untoward, ſo that they come unto the ſervices of *God*, as a *Beare* unto the ſtake: yet let them not be diſmayed, asif their caſe were extraordinarie: for this is an hereditarie diſeaſe, that all *Gods* elect are troubled with. Indeed when they come to heaven, to enjoy that bleſſed eſtate, before ſpoken of, they ſhall obey *Gods* will abſolutely, and perfectly, without any mixture of naturall corruption: but while they remain upon the face of the earth, they ſhall find that they haue great need to make this petition *Thy wil be done*; That is, *Lord* incline my heart to obedience, and frame it in all things, to be ſubject to thy bleſſed will, let me not follow the wicked luſts of mine owne fleſh, but the good directions of thy holy word. Let us make full account, that while we carry about us theſe fraile *Tabernacles*, we ſhall find in us, much unwillingneſſe unto every thing that is good, and great aptnes and pronenes unto every thing that is evill. And if (with the Apoſtle *Paul*,) we can ſee and acknowledg, and bewaile this corruption in our ſelves, and withall, ſtriue to crucifie the ſame, let us eſteeme it a great mercie of *God*; for no unregenerate man can goe ſo farre.

Comfort for a generall diſeaſe.

Rom. 7. 8.

And furthermore let us be aſſured, that though we haue in us many luſts and paſſions, yet that *God*, that hath enabled us, to ſee them and to hate them, will alſo enable us in the end, to ſubdue and overcom them. *If we mortifie the deeds*

deeds of the flesh by the spirit, ye shall live. In which regard, the Apostle *Paul* professeth, that hee did beat downe his body, (to wit) the body of sinne that was in him, where the word that he useth, doth signifie *to beat downe with a club*: and is borrowed from those, that used then to try masteries, who laid load on one another, as hard as they could, knowing that if they did not strike, they should be stricken, and therefore they fastened their blowes as sure as might be. Rom. 8.13. 1 Cor. 9.29.

In the like sort, did the Apostle deale with his corruptions, he did his good will to worke the death of them, knowing that if he did not kill them, they would slay him; And therefore he did not as cowardly fencers, that onely *beat the ayre*, and dare not come nere one a nother: but he strucke home, and did his good will, utterly to destroy sinne, that so it might not destroy him. Whose example if we can follow though we feele much deadnesse, and backwardnesse in well doing, we need not be discouraged thereat: for if that should not haue beene in *Gods* children, our *Saviour* would never haue bidden them make this *petition*. And as for those that say, they are alwaies very willing unto *Gods* service, to pray, to heare, to meditate, and the like, indeed they doe not know their owne hearts. For whosoever knowes him selfe, shall be driven to confesse, That *when hee would doe good, evill is present with him, so that the good which he would doe, that he cannot doe.* Rom. 7.

That Gods reuealed will is two-fold.

Now more particularly; The *reuealed will* of *God* is twofold.

1. *That which he hath reuealed in his word.*
2. *That which hee hath reuealed by his prouidence.*

Touching the former of these it may afford us this obseruation. That,

Obseruat. 9. That Christs subiects must obey his lawes.

All Christ his subiects must obey his will, as it is laid open in his word.

If we would not be esteemed hypocrites, and rebels against the *Lord* of heauen, we must yeeld up our selues to be aduised and guided by him, and by his testimonies. We need not stand to proue the point, the whole Scripture and experience of all yeeld to it. Now the reasons to moue us hereunto are these.

Reas. 1. Rom. 7. 12. Prov. 30. 5.

First, because *every word of God is holy, just, and pure*, even as gold that is tryed in the fire. There is never a Commandement of *God* but it is holy: never a promise but it is faithfull: never a threatning but it is true. And therefore we haue reason to yeeld to them, rather then to the unholy, unjust lawes of sinne and Sathan.

2.

Secondly, *In regard of our owne good: If wee heare his word and keepe it we shall be blessed*: blessed in our bodies, blessed in our goods, blessed in our names, blessed in our seede, and in a word every way blessed, both at home, and abroad, *Deut.* 28. And when the word of *God* is a light unto our feete, and our steppes directed there-

thereby, *Gods Angels ſhall miniſter unto us, and keepe us in all our wayes, ſo that no evill ſhall befall us* And as for *temporall commodities*, ſo alſo for *ſpirituall comforts*: we ſhall enjoy them abundantly, for if we keepe the word of *God* in our underſtandings, and in our memories, in our hearts, and in our practices, *we ſhall bee loved of the Father*: Not, but that hee loved us, even when we were his enemies, yea from eternitie: But then, he will manifeſt his loue unto us, and we ſhall finde by evident experience and by ſound effects in our ſoules, that he doth carrie a fatherly affection towards us.

Heb. 1. Pſal. 91.

Iohn 14. 23.

And further, it is added in that place by our *Saviour*, *And I will loue him*: but how will he manifeſt this loue? *I will ſhew my ſelfe unto him* (ſaith he) to wit, in his holy word, and in his bleſſed Sacraments, &c. We ſhall be better able to ſee what *Chriſt* hath done and ſuffered for us, and ſhall every day more and more find the comfort and benefit thereof. And againe *verſ.* 23. he ſayth, that *his Father and hee will come unto him, and dwell with him that keepeth his word*. So that there ſhall be a bleſſed communion betwixt the *Lord* and all ſuch perſons: Hee will take up his abode in their hearts, and fill them full of all holineſſe and peace, and joy ſuch as none can conceiue but thoſe that feele it, and at length when they haue finiſhed the dayes of their pilgrimage, he will ſaue their ſoules, and receiue them unto himſelfe in glorie.

Iames 1. 21. Iſaiah 55. 3. Pſal. 84. 13.

Many other are the benefits of obeying *Gods*

ſacred will, which we may read of *Pſalme* 119. and in ſundry other places of Scripture, which for brevitie ſake I doe purpoſely paſſe over, that we may come unto the uſe of the point: Which maketh;

Vſe 1. First, for *the reproofe of all ignorant perſons*, which are ſo farre from doing the will of *God*, that they doe not ſo much as know it; that are ſo farre from obeying their maſter, that they are utterly unacquainted with his pleaſure; eſpecially, they are to be ſharpely rebuked, that doe pleaſe themſelues in their ignorance, and doe deſpiſe the knowledge of holy things: and therfore when the will of *God* is delivered unto them, they are ſleeping all the while, or minding other matters then thoſe that are in hand: they can bee nimble and liuely enough about earthly things, but altogether ſluggiſh and drowſie when they ſhould attend and marke heavenly things. Theſe mens caſes are very lamentable and fearefull, neither can they pray *Thy will bee done*, in any truth of heart, becauſe they neither doe know it, nor will know it. An earthly King would eſteeme ſuch little better then rebels, that ſhould deale ſo with his lawes: And certainely, the *Lord* will not judge them to be good ſubjects unto his Majeſtie, that deale ſo contemptuouſly with his holy ſtatutes and divine precepts.

Vſe. 2. Againe, here come another ſort to be reproved, *Who know their maſters will, but doe it not:* that underſtand what is their dutie, and can talke

Luke 12.47.

as well as the best but practice little or nothing: there is no alteration in their hearts, nor reformation in their liues: with which kind of men the *Lord* expostulateth the matter in this wise: *What hast thou to doe to declare mine ordinances, that thou shouldest take my Couenant within thy mouth, seeing thou hatest to bee reformed, and hast cast my words behind thee? For when thou seest a Theefe, thou runnest with him, and thou art partaker with the adulterers.* The *Lord* cannot indure such as will pretend religion in words, but denie the same in their liues: and therefore will he not onely rebuke them, but also *set their sinnes in order before them*, for their terror and amazement: If they doe not repent, *he will teare them in peeces, and there shall be none to deliuer them:* as it is in the *Psalme* aboue quoted: he will say to them at the last day, *Depart from mee you workers of iniquitie*, and then *they shall bee beaten with many stripes*, because *they knew their masters will and did it not.*

Psal 50.16. 17.

Mat.7.23.

Luke 12.47.

Lastly, let this serue for an instruction unto us, that we every day get more understanding, and ioyne practice with our knowledge, *adding unto our faith, vertue, temperance, patience, Godlinesse, brotherly kindnesse, and loue*, as the Apostle *Peter* exhorteth, which if we doe, these benefits will come unto us thereby.

Vse 3.

2 Pet.1.5.

First, *that being faithfull stewards in a little, the Lord will trust us with a great deale more:* for, *To him that hath, it shall be given, and he shall haue abundance*, he that makes a good and profitable

Benefits arising from the practise of Gods will.

1.

Math.25.29.

fitable use of small knowledge, he shall haue the secrets of *God* more fully revealed unto him, *he that will doe his will shall know it*, that it is his will by the worke done.

Ioh n 7. 17.

2

Secondly, *Hee that heares the word and doth it shall be sure to hold out constantly*, whatsoever stormes and temptations doe arise, *he shall be like an house built upon a rocke.*

Luke 6. 48.

3

Thirdly and lastly, to conclude many things in one, such shall be sure of all manner of happinesse, according to that of our Saviour, *If yee know these things blessed are yee if yee doe them.* Many Papists and ignorant persons doe good things, but they are never a whit the more happie, because they know not that they are good, and therefore doe them not in obedience, others haue great store of knowledge, but it puffes them up, and makes them more sinfull, and so more miserable, onely they that know and doe, shall be happie while they liue, and blessed when they die, as was in part shewed before. Thus much concerning *Gods will revealed in his word.*

Iohn 13. 17.

2. The will of God revealed by his providence.

Now there is another will of *God*, which is *revealed by his providence*, and that is concerning crosses and afflictions which either are upon us, or likely to befall us: Now,

Observa. 10 Patience requisite.

As we must pray for obedience unto that which he saith, so must wee also for patience in that which he doth.

That

That we may quietly and gently ſubmit our ſelues under his ſtrokes, corrections, and chaſtiſements. This point may be confirmed by ſundry reaſons, and that both;

1. *In regard of God himſelfe.*
2. *Of the afflictions we ſuffer.*
3. *Of our ſelues that undergoe them.*

Firſt, *In regard of the Lord, that layeth his correcting hand upon us, we ought with all humilitie to ſubject our ſelues,* for he is a juſt *God* and doth us no wrong at all: a wiſe *God,* and ſeeth what croſſes are fitteſt for us: a mercifull *God,* that will not ſuffer us to be preſſed downe too low, but *in judgement will remember mercie:* and laſtly, a mighty *God,* that can lay upon us as heavie burdens as he pleaſeth: and therefore the longer we ſtand out with him, the worſe is it likely to goe with us: for when he ſets in with us, he will never leane us till he hath either broken our hearts or broken our backes. And therefore when men come to this, that they cannot put up Sathans injurie or indignitie, that they will not undergoe ſuch a croſſe and ſuch a miſerie, then they take the right way to cauſe the *Lord* to heape more afflictions upon them, till they be either converted or confounded.

Reaſon 1.

Hoſea.

Let us therefore in all kindes of diſtreſſes labour to come to this reſolution: that *there is no euill in the Citie but the Lord doth it.* That not one haire of our heades can periſh without him: that there is no loſſe can befall us in our eſtate, in ſickneſſe in our bodies; no affliction in our children

A neceſſarie reſolution for Chriſtians.

Amos 3. 6.

Math. 10. 30.

children, no blemiſh in our names, but our *God* hath a ſpeciall hand therein; yea a juſt, a wiſe, a mercifull, and a powerfull hand, and that therfore there is good cauſe why we ſhould with patience bow before him, and yeeld unto him, and conclude with the man of *God*, *It is my affliction and I will beare it*, yea, albeit our croſſe bee very grievous and extraordinary, yet muſt we ſubmit our wills unto *Gods* hand, even as our Saviour did, when hee was to indure a moſt ſhamefull and painefull death, *Not my will, but thine be done*, (ſaith he) and when *Peter* layd about him with his ſword, to haue reſcued him from them that came to apprehend him, hee rebuked him ſaying, *Put up thy ſword into thy ſheath, ſhall I not drinke of the cup which my Father hath given mee?* This was a ſufficient argument to arme him againſt all inward terrors, and outward ſufferings, that whatſoever befell him, was nothing elſe but a cup of his Fathers owne mixing. So when *Eli* heard of fearefull judgements that ſhould fall upon him and his houſe, he pacifieth his heart with this, *It is the Lord, let him doe what ſeemeth him good.* And laſtly, good King *Hezekiah*, hearing that his ſeed ſhould be carried away captiue, and all that he had be tranſlated unto *Babell*, he frames his heart unto patience with this meditation, *The word of the Lord is good.* When *God* thought it beſt, *Hezekiah* thought it beſt likewiſe.

Ierem.

Math .26. 42

Luke 22.42.

Iohn 18.11.

1 Sam.3.

2 King.

That it is a great ſinne not to joyne our will to Gods will.

And it is a ſhamefull thing, and a fearefull ſin, for any one to thinke otherwiſe, and for a creature

ture to imagine his will to bee better then his Creators; as every man doth that shewes himselfe discontented at that which it pleaseth the *Lord* to inflict upon him. And thus much touching the first reason taken from *God* himselfe.

A second motiue to induce us to patience, may be taken *from the afflictions which doe lie upon us*, and that in divers respects, *viz.* *Reas.* 2.

First, because *If we be the elect of God we shall be corrected in measure and in moderation*, not according to the desert of our sinnes, but according to the proportion of our strength. The *Lord* will deale with us in that case, as wise earthly Parents use to doe with their children, who will not lay so waightie a burthen upon those that are young and weake, as on those that are of riper yeares and of greater strength. *God is faithfull and will not suffer us to bee tempted aboue that we are able*, but will giue his strength unto his servants, that we may be able to beare all whatsoever he imposeth upon us. And therefore we need not to be dismayed under afflictions, seeing that we haue so sure a promise to be supported therein, and that the *Lord* will not inflict so much on us as our iniquities deserue, but as our need requires and as our strength can beare. 1 They are in measure. Isa. 27. 8. 1 Cor. 10. 13. Psal. 86.

Secondly, *our sufferings here, are but momentary*, and therefore we should quietly submit our selves under them, as the Apostle *Paul* did under his. Indeed, we do many times thinke them to bee very long; but what is the reason 2 They are momentarie. 2 Cor. 7. 14.

thereof: becauſe we conſider of them in a carnall manner, not loking (as *Paul* did) *on the things that are not ſeene*, but *on the things which are ſeene* for if we did compare our temporary affliction with the eternall joyes of the kingdome of heaven, they would ſeeme to be of no continuance in compariſon thereof.

Veſ. 18.

3. They are for our good.

Heb. 12. 10.

Iſaiah 27. 9.

Thirdly, we ſhould patiently beare thoſe corrections, that the *Lord* inflicteth upon us *In regard of the benefit of them, viz.* that they tend greatly to our profit, *that our iniquitie may be thorowly purged, and that our holines may be increaſed.* Thus we ſee in regard of the *nature quality*, and *profitableneſſe* of the croſſes, that *God* exerciſeth his children withall, that there is great reaſon that they ſhould ſay, *Thy will be done.* Laſtly, *In regard of our ſelves there is juſt cauſe, that we ſhould meekly and quietly, ſubmit under his hand:* becauſe when we thinke our caſe to be moſt diſtreſſed, we ſuffer nothing ſo much as we haue deſerued, or as many others of *Gods* deere ſervants haue endured, who haue yet done nothing ſo much hurt and miſcheefe by their ſinnes as we haue. And in truth the reaſon why many are ſo impatient under croſſes, is this, that they haue not their full load as yet laid on them: that they haue had ſo much affliction, as hath wakened their pride, but not ſo much as hath maſtered the ſame: for if they were paid home, in any proportion, as they do deſerue, they would be tame enough (through *Gods* grace) and lay their hands upon their mouthes,

4. In regard our ſufferings are under our deſervings.

1. A true reaſon of much impatience under croſſes.

mouthes, *as Iob did*, judging thoſe afflictions that now they undergoe, to be matters of nothing, and acknowledging with the people of *God*, that, *It is his mercie that they are not conſumed.* Iob. Lam. 3.

Againe, *as in regard of our deſerts, ſo in regard* of our need, we ſhould be patient in all manner of afflictions, for having ſo corrupt a nature as we haue, what ſhould we doe unleſſe we had ſome meanes to curbe us? we are naturally like wild aſſes coltes, (as it is ſaid in *Iob*,) altogether untractable, unteachable and unſeruiceable, till the *Lord* haue broken our hearts, and taken downe the pride and ſtubborneſſe of our fleſh, and framed us unto ſome dutifulneſſe, and obedience. And even after this is done, if we duly looke into our hearts, ſhall we not find that we ſtand in great need of continuall taming? If one diſdain us, or ſcoffe and jeſt at us, ſhall we not quickly find a great deale of pride boyling within us? ſhall wee not requite like for like, taunt for taunt, ſcoffe for ſcoffe? if it be thus with us, aſſuredly wee need all the corrections that lie upon us: and when we feele this ſwelling about our hearts, it is high time that a veine ſhould be opened, that our corrupt bloud ſhoud be let out. 2. Iob 11.

Seeing then that there is ſuch great cauſe why we ſhould ſubmit our ſelues to *Gods* will, in all manner of tribulations; This ſerveth for the juſt reproofe of ſuch as are very unquiet under their croſſes, and make far greater adoe about *Vſe* 1.

their afflictions, then about the ſinne that bring their afflictions, whereas the readieſt way to be freed from miſeries, either alreadie lying upon them or likely to come upon them, were this. The way to be rid of afflictions. Firſt of all, *to purge their hearts, and their hands from all manner of iniquities by ſound and hearty repentance, and then to prepare and arme themſelues with patience to take up their croſſe*, and with contentednesſe to beare the ſame ſo long as it pleaſeth *God* to continue it upon them. Not but men may uſe lawfull and good meanes for the preventing and avoyding of needleſſe and unneceſſarie dangers, or for the removing of ſuch evils as haue already befallen them: but the meaning is, that they ſhould not vexe and fret when they perceiue by good effect that it is the will of the *Lord*, that they ſhould be thus or thus exerciſed and tryed.

A worthy example hereof wee haue in *Abraham*, the *Lord* commanded him to ſacrifice his owne Sonne for a burnt offering, to kill him, to cut him in peeces, to pull out his entralls (for this was the manner of the burnt offering) to burne all upon the Altar: and this he was to doe with his owne hands, unto him that was not his ſonne alone, but his onely ſonne, his obedient and beloved ſonne, the ſonne of the promiſe, for whom hee had ſo long waited and prayed: yea, that ſonne of whom *Chriſt Ieſus* ſhould come: ſo that in killing him he might ſeeme not onely unnaturall, but monſtrouſly wicked, in that thereby he ſhould deprive not Levit. 1. 6.

himſelfe

himſelfe alone, but all the elect of eternall ſalvation. Yet notwithſtanding, as ſoone as ever he knew that it was *Gods* will that he ſhould doe it, *hee conſulted not with fleſh and blond*, but preſently ſet upon the performance of it: *Roſe up earely in the morning*, made every thing readie that might ſerue for ſuch a buſineſſe, went unto the place which the *Lord* appointed, not acquainting wife, or ſervants, or any body elſe with his purpoſe, leaſt they ſhould haue gone about to hinder him: and when he was come unto the place, *He built an Altar, couched the wood, bound Iſaak his ſonne, layd him on the Altar upon the wood, and ſtretched out his hand, and tooke the knife to haue killed him.* Doubtleſſe it went very neere his heart, not to ſee onely, but to be alſo the death of his owne Sonne: Yet, he quietly ſubmitted himſelfe unto his good pleaſure, as knowing that he ſhould get nothing by wrangling with *God*, which willing and readie ſubmiſſion of his the *Lord* did ſo accept, that he ſweares by himſelfe that hee would greatly bleſſe him, and *exceedingly multiplie his ſeed &c. And that therein all the Nations of the earth ſhould be bleſſed.* Gen. 22. 2.

The like we may obſerue in *David* when that *Abſolon* rebelled againſt him, and with-drew moſt of his ſubjects from him, and cauſed him to flee for his life. He never chaffed at the matter as many a one would haue done, nor uſeth any termes arguing diſcontentment, ſuch as theſe; *Who was ever ſo wronged, who ever ſo abu-*

ſed as I? What, to be depoſed from my throne, and driuen from my kingdome by mine owne Sonne, by Abſolon, whom I from a child ſo dearely reſpected whom hauing deſerued to die, I freely pardoned, and greatly fauoured? This is a moſt intolerable injurie, and ſuch an indignitie as I will neuer indure, &c. We heare no ſuch words from *David*, but rather contrarie, *If the Lord ſay thus, I haue no delight in thee, behold here I am, let him doe as ſeemeth good in his eyes:* and if he will not reſtore me the Kingdome againe, *His will bee done*, I am well content to part with it. So ſhould we conclude for all manner of croſſes, and in particular for the peſtilence, where with our Townes are now viſited; If it bee the *Lords* will that I ſhall fall by that ſtroake, *Bleſſed be his name.* Though it be not an ordinarie doore, yet a doore it is through which many of the Saints haue gone to their reſt, and through which I hope to come vnto the like: If it be the *Lords* good pleaſure to call me that way: which chearefull reſolution if we can attaine, Then;

2 Sam.

Vſe 2. Secondly, *here is matter of ſingular conſolation for vs*, in that God hath given vs an anſwer to this petition, which wee haue often made: *Thy will be done*, for it is not a matter of nature, or of wit, to be able to ſubmit vnto Gods will, but indeede a worke of ſupernaturall, and ſpeciall grace of the Holy Ghoſt, vouchſafed only vnto the elect.

And indeed this argueth that there is much heauenly wiſedome in vs, according to that of the

the Apoſtle *Iames*, where exhorting men to patience, (hee ſaith) *If any want wiſedome, let him aske it, &c.* implying thereby, that when we grow impatient in any diſtreſſe, it is not by reaſon of the greatneſſe or multitude of our croſſes, but by reaſon of our want of ſpirituall wiſedome: for if we could conſider (as was ſhewed before) whence, and why our afflictions come, and what effects they ſhall haue in us, we ſhould be able to undergoe any miſeries, and be well content as dutifull children, to be wholly at the diſpoſing of our moſt loving and mercifull father. Iames 1.

As it is in heaven.

HItherto of that obedience which is to be yeelded unto the revealed will of *God*: now it followeth out of theſe words to be conſidered, how and in what manner wee ought to obey, *viz.* as the Angels and Saints doe in heaven: not that any man living can attaine unto that meaſure of obedience as they doe, but the manner of their obedience is to be imitated and aymed at with all care and diligence. So that the point here to be learned, is this. That;

Obſerv. 12 Angels example to bee imitated.

Thoſe that would bee found faithfull and obedient unto the will of God, muſt not follow the examples of mortall men, but of the holy Angels and bleſſed Saints in heaven.

First,

Reason 1. First, Becauſe they are perfect patterns, and without any exception, as for the beſt men that are, they may offend, and doe offend as well as we: and therefore are no ſure coppies for us to follow.

2. And beſides; this muſt needs be a ſpeciall meanes to humble us, when we ſee how farre ſhort we come of that holineſſe which is in them.

3. And it may be alſo a continuall ſpur unto us, to help us forward unto perfection, ſo that we ſhall alwayes be at the growing hand, whereas if we imitate any mens example, we ſhall faile, both of humilitie, and of growth in grace, for within a while we ſhall either indeed (or in our conceit at leaſt) be as good as thoſe whom wee propoſe as patterns to be followed. And then we ſhall ſwell with Pride, and beginne to be high minded, and ſo not ſtriue unto perfection but either ſtand at a ſtay, or goe backward.

How the Angels doe obey the will of God.

Now, that we may the better diſcerne, how the *Angels* and *Saints* are to bee imitated, wee muſt conſider more particularly, how they doe obey, *viz.* willingly, faithfully, and humbly.

1. Willingly. Iſa. 6. 2.

Firſt, they obey *readily*, and *faithfully*, and *humbly*. In which regard, the *Angels* are ſaid to haue winges, to note their ſwiftneſſe, in performing whatſoever is injoyned them, they find ſuch joy and contentment in *Gods* will, that they doe with much delight undertake and goe through with whatſoever ſervice he calleth them unto, and ſuch as is the obedience of the

Angels,

Angels, as alſo that of the *Saintes*, for they are as free from all impediments and hindrances, and as full of all grace, and goodneſſe, as the *Angels* themſelues. Herein therefore let us labour to be like unto them, even to be joyfull, and chearfull in the ſervice of *God*, not as many who will not come unto prayer, or hearing of the word, or the like, but they muſt be haled, and drawne thereunto by a kind of violence: but as for their luſts, and the purſuite of pleaſures, and vanities, there they are winged, and very nimble and forward.

Let us be otherwiſe minded, and caſting away whatſoever clogs may hinder us, let us chearfully runne the race of chriſtianitie, that is ſet before us, till we be crowned with happineſſe and immortalitie in the heavens.

Secondly as the *Angels* of *God* obey *readily*, ſo doe they alſo obey *faithfully*, not in ſome things at ſome times, but in all things at all times; If the *Lord* giue them never ſo many commandements: they care as much for the performance of all of them, as of any one of them. When the *Angell* was ſent to inflict the peſtilence on *Iudea*, he did not ſmite one or two villages and then deſiſt: he did not pretend that it was againſt his nature, to proceed any further, no, that had been enough to haue made him a deuill in hell. 2. Faithfully. 2 Chron.

And ſhall any man then, who is but a worme preſcribe unto *God* what he ſhall command him, and refuſe in ſome things, to yeeld obedi-

ence unto his holy will, becauſe it is againſt his nature, nay, his nature muſt ſtoop unto *Gods* law otherwiſe it will bring him to deſtruction in the end. *None are ſuch groſſe ſinners, but they will forbeare one ſinne or other: and none almoſt are ſo ſanctified, but they would faine be borne with, in one ſinne or other.* Come to ſome that haue beene iniurious to their bretheren, and tell them that they muſt be reconciled, they wil be content with that, but tell them withall that they muſt make reſtitution, and there they will leaue you; Oh, they cannot like of that, but why ſhould they not like as well of one commandement of *God* as of another: Is it not their duty to yeeld obedience unto all? certainly if they endeuour not ſo to doe, they are not like the *Angels* in heaven, neither doe they make this petition from a heart altogether ſincere and faithfull unto the *Lord*.

Revel. 4. Thirdly, and laſtly, *they yeeld obedience in humilitie, caſting downe their crownes before the Lords footſtoole:* And being well content, that he ſhall haue all the glory, to whom alone it doth appertaine, how much more ſhould wee that are but duſt and aſhes, abaſe our ſelues, and humble our hearts in his preſence, acknowledging that of him are al things, and that therefore, all praiſe belongeth unto his maieſtie.

Vſe 1. Here then are thoſe to be reproued, that though they take moſt lewd and wretched courſes, yet imagine to carry out all their foule ſinnes with this, that others are as bad or worſe then

then they are. What need ſuch a ſtirre (ſay they) I hope I doe but as my neighbours doe, and many thouſands are as great offenders as I? Like enough ſo: but haue you learned the *Lords* prayer no better? Haue you babbled over this petition, *Thy will bee done in earth, as it is in heaven*, ſo often, and not underſtood it? Or if you did underſtand it, and know that *God* requireth that we ſhould obey him, *as the Saints and Angels doe*, haue you ſo little regard of his commandement, that you will rather follow the crooked rule of wicked mens example, then the perfect direction, which the examples of the *Saints & Angels* do giue to you? This ſheweth that we are far from ſincere obedience, and therfore we ſhould learne betimes to take better wayes, leaſt being altogether unlike the Saints of *God* here, we be utterly excluded from their company hereafter.

Secondly, *This may ſerue for the humbling of the beſt that are*, ſeeing that when they haue done what they can, yet they come farre ſhort of Angelicall obedience. The proud *Phariſie* thought himſelfe in very good caſe, when hee was not like the *Publican*: but who bad him to make compariſon with the *Publican*? He ſhould haue compared his obedience with that that is performed in heaven, & then he ſhould haue found himſelfe more like a devill in hell, than an Angel or Saint in heaven: and ſurely the moſt godly that are if they examine their actions by this touch-ſtone, ſhall ſee great cauſe to cry out with the *Publican, Lord be mercifull to me a ſinner*. *Uſe 2.*

VERSE II.

4. Petition.

Giue us this day our daily Bread.

IN the three former Petitions are ſet downe the things that concerne the *Glorie of God*, and the ſanctifying of his Name, which is done, when his kingdome of Grace is advanced, and his kingdome of Glorie doth come, and when his will is done in earth, as the *Angels* and *Saints* doe it in heaven, that is *chearefully*, *faithfully*, *humbly*, and without objecting, for ſo the *Angels* doe it likewiſe. This being at length ſhewed, followeth the three laſt petitions wherin we beg of *God* things neceſſarie for our owne good.

1. *For our naturall life*, in the fourth petition.
2. *For our ſpirituall life*, in the two laſt petitions.

What is ment by Bread.

Not to ſtand on the curious diviſion and ſcanning of the ſeverall words, becauſe plaineneſſe and brevitie is intended. In the firſt place wee muſt know, that *by bread we underſtand all the commodities and comforts of this life, which are needfull for our health and ſafetie, and for our comfort and delight.* Its a *figuratiue ſpeech*, the part

part for the whole. Now in that we are to pray *Giue us this day our daily bread*, that is, food, apparell, &c. In that we muſt begge theſe things at *Gods* hands, the obſervation is;

That all the commodities of this life are the gifts of God, and if we would haue any comfort or profit by them, we muſt ſue unto the Lord. *Obſerva.* 12

This, *David* (though a King, and ſuch a one as came by that hee had as lawfully as any man in the world) confeſſeth of him and his people when they had beene ſo liberall, *Who am I &c.* 1 Chron. 29. 14. It was a great matter that they had abilitie to offer ſo largely, and to doe it willingly, in that he ſaith, *Who am I? and who is my people, that we ſhould be able to offer willingly?* That was a double benefit, yet he ſaith, *All things come of thee, &c.* They had given great gifts, yet they had but payd *God* his owne, nay, but a little part of his owne; and therefore he ſaith, *O Lord all this abundance is from thee, &c.* And hee dwells on this, that *though God had put them into poſſeſſion, yet he had not put himſelfe out of poſſeſſion.* Yea, might ſome ſay, we received it from him at the firſt indeed, but now hee hath loſt his title to them. Nay, (ſaith he) *verſ.* 19. they are his ſtill, the gold, and ſilke, & the purple, &c. was *Gods*, and that they could uſe them to ſo good a purpoſe, was from *God*: ſo *David* preſſeth this, and yeeldes two reaſons of it, to wit, why the earth is his; firſt, *hee made it*: and ſecondly, *he preſerveth* Pſal. 24.

ſerveth it. If we haue made any thing on the earth, or did preſerue any thing, wee might claime ſome title to it, but *God* doth both, therfore, *The earth is the Lords, and all that therein is.*

Obiect. But, *We need not aske diuers things which wee haue right and intereſt in, and which we haue gotten by our labour and trauell.*

Anſw. What is anſwered, *Deut.* 8. where is ſhewed that the *Lord* giveth ſtrength to get riches, and beſides, hee giues men a heart to uſe their ſtrength, and good ſucceſſe in uſing of theſe, that we are ſo much more indebted to *God.*

Obiect. But, *I haue purchaſed ſuch and ſuch things with my money.*

Anſw. Hag. 2. 9. Pſal. 50. What ſaith *God? The gold is mine, &c. And the beaſtes on a thouſand hills are mine:* and *God giues them their meate in due ſeaſon.* We cannot provide for them, but it is *God* that makes the graſſe to grow and ripen, and hee giveth it ſtrength to nouriſh them. So that, turne which way we will, the *Lord* hath right to all things, he is the owner and poſſeſſor of them ſtill.

1. So that the firſt reaſon that they are his, is becauſe of his right.

2. And ſecondly, that though we had them already in our hands, yet if *God* doe not maintaine and continue them unto us, they can doe us no good. As the *Prince* hearing of the *Prophet* what abundance there ſhould be, ſaid, *that if the windowes of heaven ſhould be opened it could not bee:* 2 King. 7. *Eliſha* ſaid unto him, *thou ſhalt ſee theſe things,*

things, but ſhalt not taſt of them, & he did ſee them and yet could not eate one morſel, but was trodden under foote. So *Baltazer*, he had prepared a ſumptuous banquet, yet when the hand writing came againſt him, it did him no good, but his knees ſmote one againſt the other. So it is ſaid of the *Iſraelites*, *When the meate was in their mouthes the wrath of God fell upon them.* Dan. 5. Pſal. 78.

But ſome may ſay, *When we haue it not in our hands onely, but in our mouthes what need we aske it?* *Obiect.*

Yes, we haue need, for if we doe not, the *Lord* may deſtroy us, ſo that when we haue our meat we cannot eate it, unleſſe *God* permit us, or if we could, it could not profit us unleſſe *God* bleſſe it unto us. As it is ſaid in *Haggai*, *Yee haue ſowen much, but bring in little: yee eate, but haue not enough: yee drinke, but are not filled with drinke: yee cloath you, but there is no warmth: and hee that earneth wages, earneth wages to put in a bagge with holes.* And therefore men had need come unto *God* be they never ſo wealthy, becauſe elſe their wealth will be but poiſon unto them, rather a meanes to hurt them than to doe them any good, *Anſw.* Haggai 1. 6.

For *Inſtruction*, that therefore before we lay hand of any of the creatures, we pray unto *God* that he would beſtow them on us, and ſanctifie them unto us; for every creature is ſanctified by the word and prayer. So that we muſt pray that *God* that giues us the creatures, would ſanctifie them unto us, and us unto them, and then wee muſt *Vſe* 1. 1 Tim. 4.

must be thankfull, which we shall be if we pray fervently for them, and that not onely in word but in deed, which we shew, when we use them to that end and purpose that *God* hath appointed. Contrary to this is the practice of those, that if they haue apparel and food enough, they pray not for them, or if they doe, it is so coldly, as who should say, this they haue alreadie, and therefore doe not with fervencie craue a blessing upon them from the hand of *God*. But such men mocke *God* when they say this petition, and thinke whether *God* giue it, or giue it not, wee care not, if *God* will not, our barnes and store-houses will.

Vse. 2. Secondly, this serues to reproue those, which abuse their wealth to excesse and riot, and pride &c. Who, howsoever in word they come unto *God*, yet they doe not in deed: for as far as any one is proud, so farre he trusts not on *God*, but would thrust him out of possession; and if they thought they were appointed to bee *Gods* stewards, and that all they haue came by his mercie, and that to the end they might serue him, in them, and by them, they would be more carefull to use them accordingly, as *God* hath ordained, but the great abuse of them to surfet and riot, this doth proue, that howsoever they say they haue these things of *God*, yet they come by their owne labour, by their wit and industrie.

Vse 3. For *singular comfort to Gods children*, If all be from the bountie of our heavenly father, and by deserт

deſert none hath more then others, and there be none of the elect but *God* doth loue, therefore they ſhould make reckoning, that they be prouided for in their needs, as well as the greateſt Prince in the world. But how is he prouided for but by prayer, and calling on the name of *God*? Yea, but he hath wealth and friends which hee leanes upon. Hath he ſo? yea, curſed is he becauſe he with-draweth his heart from *God*, and reſteth on the arme of fleſh, we muſt firſt waite on *God*, and pray unto *God*, and then aſſure our hearts he will not faile us: And though others haue more, yet let us not envie them: ſhall our eye be evill, becauſe *Gods* eye is good? let him doe what he will with his owne, neither let us murmure nor repine, becauſe others haue greater plentie then we: for, *what is that but to thinke the world beares ſome ſway in the matter, and that God is put out of poſſeſſion?* But we muſt know, as *promotion, ſo riches come neither from the Eaſt nor from the Weſt, but from God alone.* And therefore this ſhould pacifie our hearts, if wee pray unto him and depend upon him, according to our faith it ſhall be unto us.

In that he bids us pray, *Giue us*, not *giue mee &c.* we may obſerue:

That wee ſhould bee carefull of our brothers eſtate as well as of our owne. *Obſerua.* 13

So that every faithfull man muſt pray for all faithfull men, becauſe we are members one of

another, and all members of *Christ*: therefore we must be carefull for them as for our selues.

Simile. For in the naturall bodie, we will not be content to haue one arme clothed, and the other naked, or to haue both clothed, if the legge be naked: nor will not rest satisfied, till all bee provided for: so we being the members of *Christ*, should

Psal. 28. 9. pray that others should be provided for as well as our selues; that all *Gods* people who are his inheritance be prayed for. This we see by the practice of *Iob*,

Iob 29. 16. who was carefull of others need as of his owne: insomuch, that he was *a Father to the poore and fatherlesse, and as an husband to the widow, &c.* and did not spend that which *God* gaue him in excesse and riot.

Vse 1. To reproue those, who if their bellies bee full, and their backes cloathed, they care not whether others sinke or swimme: how can they lift their hands unto *God*, or take this prayer in their mouth, who though they can helpe others yet goe not about it? they say but in hypocrisie *Giue us this day our daily bread.* For the meaning of *Christ* in this petition is, to stirre up mens hearts that they may giue to those that haue need; now when they haue abilitie and will not giue, what doe they but dissemble? They must doe this with the hand, as well as pray it with the mouth, else they doe but take *Gods* name in vaine.

Vse 2. Secondly, *for singular comfort to all poore people that are honest and godly*, certainely it shall goe well with them in this regard, that *Gods*

Saints.

Saints doe not onely craue of *God* the things of eternall life for them, but alſo all things conuenient for this life: now *God* will heare their prayers when they pray in faith, and will deny them no good thing. And therefore let them make this account, in their doubts and in their feares, (for then is their tryall how they ſtand upon *Gods* promiſes) when they haue no comfort, let them remember that all the Church doth pray for them, and then what if their neceſſitie increaſe, and their familie increaſe, the *Lord* is able to maintaine a great family, as well as a ſmall family. And if one *Eliah* could prevaile with *God* for a whole Countrey, for raine to make the Land fruitfull: then may wee doubt, when all *Chriſtians* pray for us, we ſhall be unprovided for: But in truth the *Lord* doth oftentimes ſcant us, *becauſe we doe not beleeue the Petition ſhall take effect*, and according to our faith it is unto us. Let us labour therefore to beleeue that all worldly things are not the worlds gifts, but *Gods* gifts, and that he is ſollicited day and night, when we are a-ſleepe, and our familie is at reſt, that then perchance, many thouſand Chriſtians are ſolliciting our caſe unto *God*, that he would ſend us reliefe. If we could beleeue this, it would quiet our hearts, and we ſhould be provided for and our ſtate maintained.

Iames 5.

1 King.

It followeth, *Giue us this day our daily bread.* [*This day*] That is for the preſent time to ſerue our turne, and that, that ſhould content us, as our little children they depend and truſt upon

us, though indeed, as they grow bigger, they are more full of ſuſpition and of unbeleefe, they doe not deſire a dayes proviſion before hand: but if they haue enough for the preſent, to ſerue their turne, they referre the reſt to us, and liue from hand to mouth. And ſo *God* would haue us deale, not to aske for many ages, but for the preſent day. Whence we obſerue;

Obſerua. 14 *That Chriſtians muſt be content though they haue nothing before hand, ſo that they haue to ſerue their preſent need.*

Note the ſtate of the Church in the wilderneſſe fortie yeares, in the mornings they had proviſion, but at night all was gone. So that if a man ſhould haue asked them where their break-faſt was, they muſt haue anſwered, in the heavens. But is not that farre? No ſurely, when it is in *Gods* hand: for a child if his Father carry his victuals, will thinke it as good as if hee had it himſelfe; and its as good to haue bleſſings in the clouds, as here on earth. And that we might be thus contented *Chriſt* preſſeth this point: where he ſhewes, that all carking and caring is *bootleſſe*, and *needleſſe*.

Exod.

Simile.

Math. 6.

That all carking and caring is bootles and needleſſe.

1. Needleſſe.

Its *needleſſe*, because *our heavenly Father knowes that we haue need of all theſe things*, and therefore will ſupply us in the beſt time. If we could ſet downe theſe two things firmely and ſtrongly; firſt, *God is our Father*: and ſecondly, *our heavenly Father*: we need not care.

Oh,

Oh, *But my need is more then any man knowes of.* *Obiect.*

Yea, but he is an *heavenly Father*, and hath power and is able, and mercifull and willing to helpe us, and is full of wisedome, and therefore will not suffer us to bee pinched aboue our strength. Therefore our owne children shall rise up in judgement against us, when they see that we know their wants, and they haue tasted of our kindnesse heretofore, we see how cheare full and comfortable they are, yet we are earthly, and *God* is an heavenly father, that hath dealt mercifully with us many times: nay, with dogs and swine, he clotheth the grasse, and feedeth the beastes of the field, the *young Ravens*, &c. And why then should wee not come unto him, and rest upon him? It were easie for *God*, to giue us enough for twentie yeeres at one time, but then we should be undone: we should bee like the *Prodigall Sonne*, never come to our Father till all were spent. A father will not giue his sonne all his goods at once, he loues his company better then so, because he would haue him come to him often. So *God* deales with us, he is our Father that hath care for us, & yet would haue us come unto him for all things we want. *Answ.* 1 *Math.* *Simile.*

Secondly, *It is bootlesse*: and therefore hee saith, *Care not for the morrow*: wee should not care for to morrow, or for this time twelue-moneth, and he addes the reason: for, *who by caring can adde one cubit to his stature*, &c. If one that is of a low stature should say, I will never 2. Bootlesse. *Math.*

Simile. rest till I am as tall as such a man, or one that is tall should say, I will bestow much in apparell, Ile never rest till I become as little as such a man, neither of them would adde to, or detract from their stature. And as it is for stature, so it is for state also; what condition *God* hath assigned unto us that we shall haue, when wee haue done all our working, carking and caring.

Vse 1. This serues againe exceedingly for *reproofe of those wretched unbeleevers*, that say, giue us things for our present necessitie, and yet all their mind is how they may get riches for many yeares. They will trust *God* no further then they must needs, though *God* say they shall want nothing; he is their shepheard, yet they will distrust, if the barnes were full, and the purse full, and the debts payd, then they would be out of care: would you indeed? then you are a wretched Idolater, to stay upon the creature, more then upon the Creator: and in truth, that is in every one of us, to say with the rich man in the Gospell, *soule take thy rest, thou hast riches laid up for many yeares.* But a Christian must thinke thus, that his soule can haue no rest, till he depend upon *God* and be at his finding; For if he haue riches for many yeeres, he may not liue one yeere, no, nor an houre, as that rich man did not, but *God* made his will, and he was executor too, he appointed whether his riches and himselfe should goe.

2. Therefore if we haue nothing before hand, but liue all our life as the *Israelites* did, that at

evening

euening we can make an euen reckoning with all the world, and haue nothing left but *Gods* promise: yet we should be thankfull, for haue we not cause to be thankefull, when we haue as much as we pray for, and that we haue sometimes *God* doth try his children with want of apparell and of food, not but that he can giue it them, but that he may see what use they will make of his promises, what faith they haue in their hearts, as he did the *Israelites* to see how they would remember their late deliuerance? They thought they had beene full of faith, but when they wanted water, they shewed that they were full of vnbeliefe and of murmuring, and therefore they fell out with *Moses*: but he that will pray in faith must say, *Lord* giue so much as is needfull for the day, which *God* will neuer with-hold: hee that hath giuen us his sonne, could giue us all the wealth vnder heauen, but we must be content, if we haue things needfull for the day, and if he giue us any thing before hand, labour to bee more thankefull, and not wholy to rest vpon it.

One cause of sharpe tryalls.

Exod.

[*Our*:] Here should seeme to be a contrarietie, that wee should begge it: yet it being *our owne*, its *Gods* gift, and yet *Our*: but the reason why it is termed *Our*: is,

Why we say our daily bread.

1. 2 Cor. 6.

Because, *Euery beleeuer is in Christ Iesus, and hauing interest in him, all is ours*, 1 *Cor.* 3. *Though wee haue nothing, yet wee possesse all things*, because we possesse *Christ*: and therefore its called *Our*: for howsoeuer we lost our right by our fall,

fall, yet being converted, and beleeving in *Christ* all the creatures may be called *Ours* againe.

2. Secondly, because *wee come by them by such a meanes as God hath ordained, viz.* by labour and
Gen. 3. diligence in our calling, which is *Gods* decree, *Thou shalt eate thy bread in the sweate of thy face.* Though *Adam* were reconciled unto *God*, yet he must labour and travell, and if he did so, then he might eate his owne bread comfortably: So he exhorts in another place men to *labour and*
2 Thes. 3. *to eate their owne bread.* As *David* saith in this
Psal. 128. case, *Blessed shalt thou bee when thou eatest the labours of thy hands:* because then wee walke as *God* bids us. And therefore we doe as children:
Simile. who when their parents bid them doe such and such a thing, to the utmost of their strength, and then promise them somewhat for their paines: when they haue done it, they may comfortably and boldly craue that as their owne.

Vse. 1. For *the terror of those that are not in Christ*, if if they aske their *owne*, they can looke for no
Act. thing but damnation; As *Iudas*, when he went to hell, its said, *Hee went to his owne place*, hee was never in his owne place till he came to hell, that was his inheritance: And therefore those that haue not remission of sinnes, nor the spirit of *God* to sanctifie the creatures unto them, they can never pray, *Giue us our bread*, for if *Christ* be not ours, nothing is ours, but we are intruders and usurpers: we be borne to such a living, or haue purchased it; yet wee haue no right to it, because we haue no right in *Christ*.

Secondly,

Secondly, it ſerues for *the overthrow of thoſe that liue idly and unprofitably*, they can never ſay in faith, *Giue us our bread*: for it is *Gods* decree that whoſoever would eate his owne bread, ſhould eate it in labour: and therfore they liuing in no labour, either of mind or bodie, whereby they might be profitable to the Church or Common-wealth, they can never haue comfort that they eate their owne bread, but are intruders, ſhifters, and ſcandalous perſons. And therefore *Iob* ſaith of ſuch they ſhall bee thruſt out as the moth; what reaſon is there for that? becauſe they haue no more right in that they poſſeſſe, then the moth hath in our coate, which we bruſh out, and tread under our feet and bring to nothing: thus is every unregenerate man, be he never ſo great in the world. *Vſe 2.* *Simile.*

It is for *ſingular comfort*, to thoſe that are the members of *Chriſt*, and liue in a calling, they may boldly ſay, *giue me my bread*. We would thinke it ſtrange, that he that hath nothing, ſhould ſay as boldly, as they that haue many thouſands: but if we conſider, what makes it *ours*, *viz.* our being in *Chriſt*, our living in a calling: why may not we haue as good, nay better intereſt in the things of the world, then thoſe that haue moſt and are not in *Chriſt &c.* In truth many times, the pooreſt ſeruant in the family, may better ſay, *giue me my bread &c.* then the maſter of the family, that hath goods and lands and all, if thou be in *Chriſt*, and the other not. *Vſe 3.*

[*Daily*] In the originall it is, *bread unto my substance, for my good, and profit:* for many times riches are to the hurt of the owners, apparell doth not warme them, nor food strengthen them, nay they abuse these to pride, and surfeiting, and drunkenesse: the strength of quarrelling: so that sumptuous houses cannot delight them, because of the gripings of their consciences: and therefore *Christ* doth teach us to pray for that, by which we may be bettered, under which we craue two things.

What we beg in asking daily bread.

I.

Proverb.

Simile.

First, *that God that knowes our estate would giue us a portion fit for us*, this is notably expounded where *Agur* saith, *giue me not poverty, nor riches, &c. feed me with food convenient*, that is, bread fit for us, *viz.* that *God* would giue us such a portion, & proportion, and such a moderation, as may neither bee to little nor to much: As a patient having a good carefull physition, will not say let me so much bloud, or giue me such a purgation as my flesh would desire: but you know the state of my body, and what is fit for me; giue me that purgation which will free me from noysome humors, and prescribe mee that dyet which is most convenient for me. If men should haue as much wealth as they would, it would make them proud, and if they should haue so little as their enemies would, it would make them fret and murmure: so that we should pray for so much as is fit for our charge, and as that doth increase, that *God* would enlarge our maintenance.

But here a number faile, who think they would haue ſtill more and more, yet nothing can ſerue their turne. *God* knowes they are woefull prodigals, or unjuſtly miſerable ſtewards of that they haue already, which appeareth by that they are unwilling to goe out of the world, and more proud and idle, in hope of that which they ſhall haue. What then would they doe if they had more? they pray that *God* would giue them that which is fit, and yet they are never content with that which *God* giues: he that is poore would be rich, and he that is rich would be as rich as the wealthieſt, and their reaſon is, becauſe they hope they can diſpoſe of it as well as others: but that is not the queſtion, what wee thinke wee could diſpoſe of, but what *God* ſees fit for us: every one would haue ſo much honor as would make him proud, and ſo much wealth as hee might make a *God* of it, and ſo deſire one thing and pray for another, but we muſt craue that which is fit for us.

2. We pray that *God would giue us a bleſſed uſe of that which we haue:* for the ſofteſt bed cannot giue us ſleepe, nor the fineſt food fill our hearts with joy and gladneſſe without *Gods* bleſſing, but we may eate with much bitterneſſe and diſcontentment: a man may labour and heape up riches, and yet leaue them to others. *If a man haue bread, God may breake his ſtaffe of bread,* and then it can bring him no comfort. Therefore we ſhould pray, that *God* would giue us that portion which he knowes to be fit for us, and ſuch

Eccleſ. 2.

Amos.

uſe of it, as may bee for our comfort: Thus much of the fourth Petition: The next is.

5. *Petition.*

And forgiue us our debts, as wee alſo forgiue our debters.

AS in the three former petitions we were taught by our Saviour to begge ſuch things as belong to the glorie of *God*: ſo in the three latter our Saviour is ſo mercifull and bountifull to his poore ſervants, that he teacheth them how to pray for their owne good; for things neceſſary for body and ſoule. Wherein are contained all thoſe things which concern our comfort: partly for this naturall life, (of which you heard before:) partly, for the life of grace, in theſe two laſt petitions, wherein we pray;

1. *For juſtification,* in this Petition.
2. *For ſanctification,* in the laſt.

What is prayd for in generall.

By *debts* here is meant *the forgiueneſſe of our ſinnes, and the imputation of Chriſts righteouſnes:* a part for the whole. In which reſpect, *our ſins are called debts, becauſe they make us miſerable debters,* and liable to all the puniſhments of *God*. [*As we forgiue our debters*] not, that wee can forgiue ſinne, but *as wee paſſe by injuries, that*

men

men offer us; so men pray *God* to passe by our sinnes: so that herein, wee pray for *justification*. Wherein is shewed;

1. *What wee are, viz.* all debters.
2. *How we may bee freed?* by forgiving others.

Now in the first place, where wee are taught to pray for forgiuenesse, we may obserue that;

None are so good in this life, but they haue daily need of remission of sinnes. — *Observation*

For this petition did belong to all the Prophets and Apostles and holy men of *God*, as well as unto us, for *in many things we offend all*; he puts in himselfe among this number. And *Paul* an holy man, and one that was throughly converted unto *God*, saith, *When I would doe good, evill is present with me, &c.* And *Daniell*, *O Lord, enter not into judgement, &c.* Further this proues that we stand in need of *forgiuenesse, viz.* that manifold afflictions and crosses which are appurtenances of sin doe ever follow us, for if we did not sin on our part, *God* would not lay on affliction on his part, so that all haue need to craue mercy at *Gods* hand in the forgiuenesse of sinnes. — Iames 3. 2. — Rom. 7. — Psal.

For *confutation of poperie*, which teacheth and beares men in hand, that they can fulfill the whole law: and that they are without sinne, nay that they can goe beyond the law, and deserue somewhat for others likewise. Surely then they need not this prayer, nor to be beholding — *Vse* 1.

to *God*. As likewiſe to overthrow the practice of the frailer ſort, (as they terme them) that goe unto the Prieſt to forgiue them, and pray unto Angels and Saints: when as *Chriſt* teacheth us, to goe directly to our heavenly Father for remiſſion, it being his Name, and his Covenant onely to forgiue ſinne.

Exod. 34.

Uſe 2. Then alſo, *It ſerues againſt corrupt nature*, that whereas we ſtand in greateſt need of *remiſſion of ſinnes*, yet when we want meate, and drinke, &c. we can be earneſt for them, but are not halfe ſo eager for the *remiſſion of our ſinnes*, whereas we ſhould *hunger and thirſt after righteouſneſſe*, that is the pardon of our ſinnes, and *Chriſts righteouſneſſe*; this indeed ſhewes that a number doe not beleeue that they ſtand ſo much in need of remiſſion of ſinnes.

Uſe 3. For *Inſtruction*; that *therefore wee ſhould more deſire the pardon of our ſinnes, then any other benefit*, becauſe its better to want bread for our bodies, then *Chriſts* righteouſneſſe for our ſoules; to want meat, the which we may doe without any great hurt, then to want remiſſion of our ſinnes, which hardens the heart, and procures many judgements. We may as boldly come for that as for our daily bread; and therefore the *Lord* hath put the petition for *daily bread* before this, becauſe men will ſay, they hope *God* will giue them food and rayment, &c. becauſe hee promiſed it. Why ſo, he hath promiſed remiſſion of ſinnes likewiſe, and doth offer it as willingly, and giue it as eaſily, as our daily bread. There-

Therefore if wee come unto *God*, wee ſhould make *God* a lyer, if we thinke hee will not pardon our ſinnes, as well as giue us our daily bread: nay rather too, becauſe he hath made us more promiſes for that: and its certaine, *Whoſoever hath his meate and drinke in mercie, he hath remiſſion of his ſinnes likewiſe.* Otherwiſe if they be out of *Gods* favour, let men fare as well as they can, the curſe of *God* ſhall be upon their meate: he will vexe their ſoules, and purſue them by his plagues, that they ſhall haue no comfort in their meate. Therefore this ſhould ſtrengthen our conſolation, that howſoever our ſinnes haue beene horrible, yet upon our repentance we may aske forgiuenes of them, as boldly as we may aske *our daily bread.*

Now in that we are taught by our Saviour to take in others with our ſelues, ſaying, *Forgiue us, &c.* hence alſo we may obſerue;

That it is not enough, when we aske remiſſion of our ſinnes, to craue it onely for our ſelues, but wee muſt aske it for others alſo.

As *Iames* ſpeaketh, *Confeſſe your ſinnes one to another, and pray one for another.* So *Samuel* counted it an horrible ſinne againſt *God, to ceaſe to pray for the people,* and durſt not ceaſe praying for them. So *Moſes*, when the people had caſt off *God* and him alſo, and worſhipped Idols, he was not content to ſpeake unto them onely by rebukes, but ſpake unto *God* for pardon for their

Iames 5.

1 Sam. 12.

Exod.

ſinne

ſinne by prayer. As it is not ſufficient to ſay unto our friend lying ſicke of an Ague, what meant you to uſe ſuch meanes as brought you to this caſe; but we muſt goe unto the Phyſition for him: ſo *Moſes* did not onely chide them, but goes unto *God* to heale them. So *Stephen*, when they were readie to daſh out his braines, yet he ſought not revenge, but that little time he had, he ſpent it in prayer for them: for in truth they had done him no hurt, but drew him from miſerie to happineſſe: ſo though the *Iewes* did perſecute *Paul* miſerably, yet he was content for their ſakes to be caſt out as an alien, ſo they might be ſaved.

Simile.

Acts 7.

To reproue thoſe that are content to ſee and to ſpeake of the fault of others, and to paſſe ſharpe cenſures againſt them, but never poure forth a prayer unto *God* to helpe and comfort them. *Ieremy* tooke another courſe, when hee could not mend them by ſpeaking unto them: yet he would never leaue ſpeaking unto the *Lord* for them: his ſoule wept for them in ſecret. Much more are they here to be reproved, that are glad in their hearts to ſee men fall into ſinne, that are ſo ſold unto the devill, and receiue pay from him: that as he can never heare more joyfull newes, then that a profeſſor is falne into ſome ſinne, (nay, if it be but a falſe and ſlanderous report, hee will greatly rejoyce at it) ſo will they likewiſe: oh they are farre from ſaying this petition from an upright heart, nay, they rather wiſh, oh, that men might fall into ſinne,

Vſe 1.

Ierem.

and

and that which they wiſh to others, might befall themſelues: as they ſtand affected, ſo they proſper.

It is for comfort to the members of *Chriſt*, in that not they alone, doe pray for the remiſſion of their ſinnes, but even all the elect doe recommend their cauſe to *God*, that he would pardon their ſinnes, and giue them the righteouſneſſe of *Chriſt*, which ſhould cheare our hearts when we feele deadneſſe and faintnes in our prayers: namely, that *Chriſt* hath commanded all the elect to pray for us. *Vſe* 2.

[*Our debts*] *our ſinnes*; which are called *debts* the more to terrifie us, for that is in our nature, to loath to be in debt: and men will ſay, oh! if I were out of debt I were well; it troubleth much to be in that caſe, that a man cannot goe up and downe the Towne, but he muſt looke over his ſhoulder, fearing leaſt ſome one or other ſhould haue him by the back to arreſt him: now the debt of ſinne is farre more dangerous; So that hence we obſerue. Why our ſins are called debts.

That ſinne is the moſt miſerable debt in all the world. *Obſervation*

Firſt, becauſe other debts make us liable to bee arreſted in our bodies onely, but ſinne endangers both body, ſoule and all. *Reaſ.* 1.

Secondly, other debts when the debters are dead, doe not hurt him, but the debt of ſinne lies heavier then, than before; as ſoone as the

ſoule departs from the bodie it goes to the priſon of hell, and the bodie followes ſoone after to be tormented together with it.

3. Thirdly, other debts, though they bee great may be recouered, & the creditor be recompenſed, but this debt all men and Angels and all the creatures in the world, are not able to keepe us out of it. No man can ſatisfie for our ſinne but onely the bloud of *Chriſt*: and therefore if men doe ſo feare thoſe *arrerages*, which their friends and themſelues may helpe them out of: oh, then how ſhould they feare that woefull debt, which none can ſatisfie but the bloud of *Chriſt*: which if it be not diſcharged that way, makes them liable to eternall damnation!

4. Againe, for other debts, a man may goe out of the Countrey beyond Sea, and ſo eſcape his creditor: but for this debt, whither can we goe? if to the Sea *God* can drowne us, if to any place Pſal. on the earth, he can cauſe the earth and hell it ſelfe to open their mouthes to ſwallow us.

5. Laſtly, now and then we may meete with our creditor, when he hath no proceſſe nor writ for us; but whereſoever *God* meetes us, he hath proceſſe for us, and a priſon for us alſo: therefore this is the greateſt debt, and the cauſe of all other debts.

Uſe. 1. To reproue thoſe that are loth to forfeite a bond, and to runne into debt more then they are worth; what ſay they? debt it is a trouble and toyle of all other: oh! there are a number that haue worſe debts, whereby they are in danger

ger every day to be caſt into hell, and yet they care not. It were a ſtrange matter if a number of writs and attachments ſhould come out a- *Simile.*
gainſt a man to lay hold of him, that by and by he muſt bee committed to priſon, if hee then ſhould fall to ſporting and gaming, we would thinke him more fit for his franſie to be carried to Bedlam, then for debt to be caſt into priſon. Yet here are many writs gone out from *God* againſt wicked perſons, for taking his name in vaine, for receivng the Sacrament unworthily, &c. and for breach of all the tenne Commandements, thoſe tenne bonds, and yet they eate and drinke, as if debt to *God* were no debt. As if a man ſhould ſay, oh, it is a fearefull and dan- *Simile.*
gerous thing to owe money to a poore man, but to owe to the King, its nothing. Is it nothing? yes, the law is ſtronger with the King, and ſo it is with *God*; he will ſearch out the matter according to the right of the law, and if they come not to converſion, he will bring them to confuſion, and if they get not their acquittance ſealed with the bloud of *Chriſt*, he will damne them everlaſtingly.

This is firſt for *Inſtruction*, that ſeeing *ſinne is* *Uſe 2.*
the debt of all debts, and makes us liable to unſupportable paines; therefore wee ſhould beware of this debt, that we doe not forfeit our bonds: or if we doe, to follow that counſell: *If thou haſt entred into bond, and given thine* *Pro. 6.*
hand, having nothing to pay, goe and humble thy ſelfe, and giue no ſleepe to thine eyes, nor ſlumber

till thou bee ſafe gotten out of it.

Obiect. But I truſt, (might one ſay) the danger is not ſo great.

Anſw. Yes, (ſayth he) for if the *Doe* be in chaſe before a kennell of hounds, wee would thinke it hath cauſe to ſhift: And if the *Bird* be taken in the ſnare of the Fowler, it is in great danger; ſo are they who are ſnared by their owne ſinnes, and culpable of wickedneſſe againſt the living *God*. *Simile.* If a man were indebted three or foure hundred pounds more then he is worth, we would thinke he had cauſe to humble himſelfe, then much more haue they that haue forfeited their ſalvation, and are in danger of *Gods* eternall malediction every houre. *Simile.* And why ſhould not they humble themſelues, and labor to *bee deliuered even as the Doe?* If we thought ſinne were the greateſt debt, and that it would never be redeemed by any thing in the world, then would wee not be as carefull to redeeme our bonds with *God*, as with men? but becauſe men doe not beleeue this, therefore they forfeit bond upon bond, and heape up wrath againſt the day of wrath: and therefore this is a juſt judgement of *God* upon many, that becauſe they care not how they runne into debt with *God*, he lets them fall into debt with men; that they alwayes borrow and never lend, as its threathed, *Deut.* 28. but if once they could get out of the debt of ſinne, get a pardon and be reconciled to *God*: then its certaine they ſhould be freed from debt unto men, or if they did die in debt, the *Lord* would pro-

Rom. 2.

Deut. 28.

provide meanes, as he did for the poore Prophet to content and satisfie the creditors. 1 King. 1

As we forgiue them that tresspasse against us.

Now the condition is annexed in the next clause. *As wee forgiue &c.* Not that wee can forgiue sinnes, because no man can satisfie for sinne which is directly against *God*, and a breach of his righteous law: therefore we can never satisfie *Gods* infinite justice. The meaning therefore is; *That wee put away malice and revenge against that man that hath wronged us.* [*As*] *is a speech of qualitie, and not of quantitie:* for wee may not looke to forgiue in that measure that *God* doth, but the meaning is, that we must forgiue truely, as *God* forgiues perfectly: and though the flesh will haue a bout ofter then we would, yet we must labor and pray that we may be forgiven, as we desire forgiueneſſe. Whence we learne for our instruction this observation.

That they onely can be assured of the remission of their sinnes, and come to God for pardon of them, that can from their hearts forgiue others. Observa.

Math. 6. 14. He there sets downe both: if we forgiue others their wrongs, *God* will forgiue us our sinnes; and he that cannot bring his heart

to this, cannot be assured that he shall be forgiven; as he shewes, that it is not sufficient to giue good words, but except we forgiue from our hearts, we must looke for our portion with hypocrites: but if we forgiue, we may be assured we shall be forgiven.

Math. 18.

Reason 1. Because, *then its certaine there is a worke of grace in us*, for our flesh is froward and if *God* had not wrought upon us, we should giue place to wrath and to the devill: therefore if we can forgiue, its an evident signe, that we haue arraigned our sinnes, judged our selues, and taken downe our pride.

2. Galath. Secondly, *Its a sure fruit of faith*, for *faith worketh by loue*, and a greater token of loue there cannot be, then to forgiue and pray for our enemies, and desire their good.

3. 1 Iohn. Further, *This is a signe we haue the holy Ghost*, because loue is a fruit of it, to loue men as they are the creatures of *God*, though otherwise sinfull.

Vse 1. To reproue those woefull miserable persons, *that would haue God forgiue them, and yet they will not forgiue others*: How can these be fit for the Sacrament in this case I pray you? or fit to say the *Lords* prayer? They would be ashamed not to pray in a quarter of a yeere, and yet in truth if they say it till they haue forgiuen, they doe but call for vengeance upon themselues: and when they pray in wrath, they doe but call for wrath.

Obiect. Oh, *but the injurie is great.*

Nay,

Nay your heart is great, for *Paul* and *Christ* suffered more wrong then you haue done, and yet they prayed for their enemies: and so did *Steven*, though they ranne upon him without any judiciall proceeding: and in truth the more mad men are, the more need had we to pray for them and pittie them, as we will men that in a frenzie utter foolish speeches: and desire the *Lord* that he would convert them, which if he doe not, we need not care to pay them home, for they shall be payed home enough in hell. *Answ.* Act. 7.

For *singular comfort*, seeing this petition is tied with such a bond, therfore whosoeuer can say, with a true heart, *I forgiue*, this may bee his comfort, the *God* of heaven hath said, that *hee will forgiue him*: And therefor, in *Luke*, it is said, *for euen wee forgiue our debters*. An argument from the lesse to the greater. As if hee should say, if we that haue but a little mercy, and haue made no promise, can yet forgiue, then doe thou, which art the *God* of mercy, and hast giuen us thy *Promise*, thy *Couenant*, and thy *Oath* to forgiue, doe thou forgiue mee much more, and if I forgiue, (though I haue no satisfaction) then doe thou forgiue much more, which art fully satisfied in *Iesus Christ*: and this should maruellously strengthen our soules, when wee can forgiue wrongs, wee may urge *God* with his iustice, and it stands him upon it to forgiue us. Its not a good argument, *Lord* forgiue me, for I haue giuen to the poore: or I haue walked in my calling: for a man may doe 2. The excellent comfort of forgiving others.

doe that and yet goe to hell: but this is a good argument, *Lord* I haue forgiuen others, ſo forgiue me: But if wee find any ſtubbornneſſe in our fleſh, this may, as indeed it is a thing, that goes marvellous ſore againſt our nature, yet let us not bee diſcouraged, but uſe theſe medicines.

Meanes to bring our ſelues to forgiue others, with our hearts.

1. Our debts to God.

First *remember all that thou haſt done againſt God*, if any one owe us, an hundreth pence wee owe *God* tenne thouſand talents: if then wee haue committed great ſinnes againſt the great *God*, and would haue pardon, and find compaſſion at his hands to waſh us from all our tranſgreſſions; why ſhould not wee remit ſmall injuries offered us by earthen veſſells, ſuch as our ſelues are; that is our reaſon why wee cannot forgiue as we ſhould, becauſe we conſider not of this, which if wee did, would much tame us.

2. Our ill dealing with men Eccleſ.

Our ill dealings againſt men, which is expreſſed in *Eccleſiaſtes*, where hee ſaith that *men ſhould not regard everything which is told them of their ſervants.*

Obiect. But, *who ever had ſuch injuries offered them?*

Anſw. Why, thine owne heart tells thee, that thou haſt done much ill to others by craftie bargaining, and coſening &c. But here is a purgation to bring you to repentance for your paſſions; to conſider how injurious you haue beene to others.

Obiect. But many will ſay, *I doe not remember it.*

Anſw. But chuſe whether you will or not, if you doe not

not you ſhall feele the ſmart of it at length.

To meditate that no wrongs come but by *Gods iuſt appointment*, which made *Dauid* to endure *Shemei* with ſuch mildneſſe: he was a King, and the other a baſe fellow, he reviled him, and would caſt duſt in his face, but, *who can tell whether God bad Shemei curſe mee?* (ſayth *Dauid:*) and that alſo made *Iob* to endure all quietly; his ſervants were killed, his goods ſpoyled, and that not a little, ſeven thouſand ſheepe, and three thouſand Camels, and fiue hundred yoake of oxen, &c. would not this bring a man into a paſſion and diſtemper? Not a whit (if he be wiſe) *Iob* knew that it was the iuſt decree of *God*, he would haue it ſo: and if he ſhould buckle with *God*, he was ſure to haue the worſt: And therefore hee ſits downe quietly and ſayth, *The Lord hath given and the Lord hath taken, bleſſed be the name of the Lord.* This alſo made *Chriſt* ſo patient, when he ſuffered moſt unworthy wrongs, to be betrayed of his owne Apoſtle, and condemned by the *high Prieſt*, (who pretended to be pillers of the Church) to be delivered to the heathen, and hanged on a tree, &c. betweene two theeues as a Traitor, yet he puts up all with this, *Shall I not drinke of the cup which my Father hath provided for mee?* He did not looke to *Iudas*, nor to the falſe *Iewes*, but unto *God:* ſo that when men ſtorme and fret it is for want of conſideration of theſe things, for that they are purblind, and cannot looke to *God* a farre off, but to men that are neere. Which

3. Meditations when injuries come.

1 Sam.

Iob. 1.

Math.

ſhall ſuffice for the handling of this fifth Petition.

Wee heard before what we were to aske in the former Petition, namely that *God* would forgiue us our ſinnes, and impute unto us the righteouſneſſe of *Ieſus Chriſt*. Now in the next Petition, *we pray for ſanctification*, wherein we are taught.

Firſt, *What to pray againſt*, viz. *That God would not lead us into temptation*: that he would not ſuffer us to be overcome by ſinne and Sathan, nor puniſh our inward corruptions by giving us to fall into groſſe crimes, but either keepe us from temptation, or giue us victorie in temptation.

Secondly, *To pray for the meanes whereby wee may be kept from falling into temptation*, viz. *the Lord would deliver us from the evill of temptation*; and preſerue us ſo, thar ſinne and Sathan may not haue dominion over us.

6. Petition.

And lead us not into temptation, but deliver us from evill.

FIrſt for the *Coherence*, in that our Saviour having taught us to pray for *remiſſion of ſinnes*, now teacheth us to pray for *ſanctification*,

fication, and for grace and vertue to bee kept from the power of ſinne and Sathan. The point is, That,

It is not enough to haue pardon of ſinne paſt, but wee muſt pray for power and grace to reſiſt ſinne and Sathan in time to come. *Obſervat.*

For elſe we ſhall be as bad as ever we were before: Therefore *David* when he was as ſure that his ſinne was forgiven, as that *God* was true; yet that would not ſatisfie him, but he laments his originall ſinne and his rebellion, and prayes for *a new heart, and a right ſpirit, and that God would ſtabliſh him with his free ſpirit*; that hee might not be under the bondage of ſinne: ſo that having apprehended the remiſſion of his ſinnes, he labours to be delivered from the corruptions of his heart, that he might not fall into the like miſcheife againe. *For in truth there can bee no comfort in the remiſſion of ſinnes, as long as ſtrong paſſions and unrulie luſts doe remaine: And, where ſinne and luſt is ſtrong, faith and hope are feeble:* therefore if we would beleeue the remiſſion of our ſinnes, and haue joy in the ſame, wee muſt pray for preſervation againſt ſinne, as well as for remiſſion of ſinne. And hereunto we ſhould be ſtirred up, yea the rather, becauſe when wee haue remiſſion of our ſinnes, then the Devill hath the greateſt quarrell againſt us: before that when we carry the Devils image, he can accord with us very well; but when we are converted, Pſal. 51.

An incouragement to ſtudie for ſanctification to ſubdue ſinne.

and carrie the image of *God*, (which the Devill doth hate) then he knowes us to be such as will tread on his head; and therefore he is the more violent against us with horrible temptations, to overthrow us. And then likewise our flesh beginnes to stirre more, to bee more unrulie and strong, and to shew what it is when *God* begins to worke.

Gen. 3. 1. 2.

And therefore this should teach us to joyne these two Petitions together, and to bee instant with the *Lord* to purge our nature, as well as to take away the guilt of our sinnes: for, *to desire pardon for that which is past with teares and sorrow, is but to make God an earthly Father*, as our children will say, *forgiue me and I will doe so no more*: and yet in truth, if *God* giue them not grace, they will doe so againe, for wee cannot amend our nature, but we must come unto the *Lord* for pardon for that which is past, and for grace against the time to come: for el e we shall be as bad as ever we were, and worse too, if *God* doe not helpe us in continuance.

Vse 1. To reproue those, *that having sinne in their hearts, and their consciences being terrified, can and will be very earnest with God to forgiue them, and then they thinke all is well*: as who should say, their corruptions would meddle no more with them, the devill would tempt them no more, and so when they fall into a miserable relapse, then they will tell us, it is their nature, and their custome to be froward and distempered. But if they would as earnestly pray for

sancti-

ſanctification, as for *juſtification*, *God* would as well helpe them againſt the corruption of their nature, as againſt the guilt of their conſciences.

Oh, But ſay they, *they haue asked pardon often.* *Obiect.*

But why haue you not intreated the *Lord* to heale you alſo? for he is not a Phyſition, that can heale the outſide onely, but he can heale the inſide likewiſe: and therefore come unto *God*, and confeſſe your ſpeciall ſinne, covetouſneſſe, or pride, or whatſoever it be, and beſeech the *Lord* to plucke out this, to take away your proud and froward heart, and then when the heart is healed, it will be an evident demonſtration that your ſinne is forgiven. *Anſw.*

It is for *conſolation unto Gods Children*, that find by good effects, that they are not contented to haue pardon for their ſinnes, but with teares and cryes craue *ſanctification*, as well as *juſtification*. When with feeling they can pray againſt the ſtrength of their temptations, and their corruptions, they may be ſure that they haue remiſſion of their ſinnes, ſince they haue the effect thereof, *viz.* to be inſtant for *ſanctification*, as *Paul* ſaith, *before the law came hee was aliue*, but when *Ananias* was ſent unto him to waſh away his ſinnes by baptiſme, and the *Lord* had aſſured his conſcience of the remiſſion of them, then all his woe was for want of ſanctification &c. *The evill that I would not, that doe I, &c. O miſerable man that I am, who ſhall deliver me* *Vſe 2.* Rom. 7.

me from this bodie of death? Say not then, I doubt I ſhall not overcome theſe infirmities, hath not *God* bid you pray for *ſanctification*, as well as for *juſtification?* and hath not he promiſed that he will write his lawes in your hearts as well as to waſh you from all your filthineſſe? therefore be inſtant in time, for he would never haue bid you aske it, nor given you his Covenant to performe it, except he had beene able and readie to beſtow it.

Ezek. Ier.

And lead us not &c. Chriſt would haue us to uſe thoſe termes, and not as ſome doe, *Let us not be led, &c.* but [*lead us not*] or carry us not, &c. Whence obſerue. That,

Obſervat. *Sathan, the fleſh, and the world, can doe nothing, further then God will haue them.*

And therefore we need not ſay, permit us not to be led, but *lead us not*, for except *God* doe lead us, the devill cannot, for he is chained, that though the devill might ſeeme to be able to doe great matters, yet *God* doth reſerue him in chaines.

Iude. 6.

Obiect. Oh! *But is not the devill full of windings and turnings, and will he not at length get out?*

Anſw. No, he is kept in everlaſting chaines, *viz.* of the power, and providence, and eternall decree of *God*, and under darkneſſe likewiſe, ſo that he is full of terrors and horrours, by reaſon of the wrath of *God* already. And yet there is a worſe matter behind, namely, the judgement of the

the great day, when he ſhall be payd home in full meaſure: the ſentence of the Iudge is paſt, and he is kept in priſon till the day of execution, and no Iudge hath a priſoner ſo ſafe, as *God* hath the devill chained by the hooke of his providence: ſo that what can he doe, but that which *God* appoints him? So we ſee, there were a Legion of devils in a poore man, which *Chriſt* caſt out, who beſought him, that *he would ſend them into the heard of ſwine, &c.* Though they were but ſwine, and the ſwine of wicked men, that could not abide *Chriſt*, yet a whole Legion of devils could not touch one ſwine, till *Chriſt* ſent them. If *Chriſt* ſhould haue ſaid unto them, if you haue any power in your ſelues goe; they could not haue gone, and therefore they pray *Chriſt* to ſend them, and if they cannot touch one ſwine, much leſſe any ſervant of *God*, man or woman whoſoever. So *God* tells the Church of *Smyrna, that the Devill ſhould caſt ſome of them into priſon for tenne dayes*, before the Devill dealt with them, *God* ſet him downe what he ſhould doe, and how long he ſhould afflict them, not ſo little time as they would, nor ſo long time as hee would afflict them; and then he ſhewes what ſhould bee the effect of the temptation, namely, *that they might be tryed and refined*: the Devils end was, that they might be diſcouraged, but *Gods* end, that they might be poliſhed and reformed, ſo *Luk. 4.* it is ſaid, *when the Devill had finiſhed all his temptation, he departed from Chriſt*; if hee ſhould

Mark. 5. 12.

Rev.

Luk. 4.

ſhould haue gone as farre as he would, he would haue tempted him all his life, for hee is never wearie of doing miſchiefe, and hee is of ſuch impudencie, that he is never aſhamed and therefore its ſaid, *when he had finiſhed all his temptations, &c.* that is, when hee had done his taske that *God* had appointed him, when he had gone through with his meſſage, he had no more to ſay, and then he departed: ſo when he ſets upon any, the *Lord* appoints how long, and how much he ſhall tempt them, and when he hath done his worke, to giue over.

Vſe. 1. This is firſt, *for conſolation unto Gods Children that are at peace with God*, they ſhall be ſure that no temptation ſhall befall them for their hurt: if that the wolfe could never touch the ſheepe, but when the ſhepheard would, the ſheepe ſhould haue no hurt; and if a malefactor could not touch the child, further then his father would appoint him, ſurely the child ſhould be in little danger. So all *Chriſtians* are *Gods* ſheepe, bought with the bloud of his ſonne, and we are *Gods* children, and he loues us, even as he loues *Chriſt* himſelfe: and we ſhall be led into temptations, no further then our Father and our ſhepheard will, therefore it cannot goe amiſſe with us.

Simile.

Iohn 17.

Obiect. But, *What if witches and ſorcerers ſhould come neere us?*

Anſw. What if they ſhould, they can never hurt us, except *God* will lead us into temptation: and *God* will not lead us ſo farre as ſhall be any way for our hurt. Secondly,

Secondly, *It is for Inſtruction*, if we would not haue the *Lord* lead us into temptation, then let us labour for peace with *God*, and not prouoke him by our pride, for then we are in danger to be led into temptation; as *Peter* and *David* were: if we nourish ſuch corruption within, the *Lord* will bring us to humiliation that way, yet not for our hurt, for we are alwayes in the boſome of our ſhepheard *Ieſus Chriſt*: but the *Lord* may puniſh ſinne with ſinne, and bring ſhame and anguiſh upon us, and *intrycals, that is the ſoreſt temptation, when the deuill is ſet to whip us.* As if a Father ſhould ſay to his child, truely, I will whippe you no more, but Ile ſend for the notableſt malefactor and hangman in a Countrey to doe it, that were a ſore puniſhment: eſpecially, if he could not onely whippe the bodie, but the ſoule of the childe. And ſo it is when the *Lord* lets the deuill looſe to ſcourge us; now therefore conſider the meanes which might keepe us from this: which are;

Vſe 2.

Simile.

Meanes how not to be led into temptation.

First, *to beare a fervent loue to the word of God, and never to be led from it*, though great temptations come, yet if the knowledge of the word delight our ſoules, it will ſo ſweeten our hearts with good affections, that we ſhall not be ouercome, but, *if our affection to the word doe decay, and dulneſſe creepe upon us, then are we verie like to be led into temptation.* It is ſaid of the *Iewes*, as when they would not hearken unto *Gods* voice, then he gaue them up unto their owne hearts luſt, *that is to be led into temptation.* So when we haue

1. Fervencie of loue to the word. Prov. 2. 20.

Pſal. 81. 12.

no word of *God* to checke us, nor worke of the spirit to tame us, no friend to admonish us, nor any helpe from heaven to reforme us, but runne on in sin boldly & carelesly, as it is 2 *Thes.* 2. 10. so is with us, *Seeing they did not receiue the truth in the loue of the truth, therfore the Lord gaue them up to strong delusions, to beleeue lyes* &c. They had no pleasure in the word, and could they liue without pleasure? nay surely, but then, *they take pleasure in unrighteousnesse*, and so the word was but a vexation unto them: then *God gaue them up to strong delusions to beleeue lyes*, that Sathan should delude them, and they should bee strongly perswaded to evill, for, *delusion is a strong perswasion of that which is false, as faith is a strong perswasion of that which is true*: and as *faith* depends upon the word of *God*, and is wrought by the spirit of *God*; so *delusion* depends on the opinion of men, and is wrought by the spirit of Sathan: So when men delight too much in their child, and set their hearts upon their commodities, they are in danger to be deluded: and when they will not be *Gods* schollers, *God* will see what Sathan can doe with them, which is one cause why *God* gaues men up to Sathan for a time, because they loue the things of this life, more then the things of eternall life.

2 Thes. 2. 10.

Delusion what.

Simile.

Use 2.

Secondly, we are taught hereby, *to take heed of securitie and confidence in earthly things*, for if we trust in any thing in this world, wee shall grow secure and careless, and then we shall not

walke

walke in feare and trembling, but in a fleshly boldnesse, after which the next neyes is, that our inward sinnes are punished with outward sinnes: that was the beginning of all *Dauids* trouble, *when in his prosperitie he said, hee should neuer be cast downe*: why? because his mountaine was so strong; if he had said because *God* is strong, then he might haue stood, but he staid upon fleshly reason, because he had many men and good store of money, and strong walles &c. Therefore he thought he should neuer be cast downe, but so soone as he came to pride and boasting, he was cast downe, *God* turned away his face, and withdrew his grace, and set *Bathsheba* before him: and then he fell to adultery, murther, and cloaking of his sinne, and that at length wakened him. So *Peter*, *Christ* foretold him, that he was weake and would deny him, he thought himselfe strong enough: if all the world should forsake *Christ*, he will fight for him, and sticke to him, and never forsake him. If he had said, *Lord* thou hast seene more in me then I see in my selfe, indeed it is in my nature to deny thee, strengthen me that I may not, &c. then he had been safe: but standing on his owne strength, he quickly denies *Christ*, sweares and curses, and falls into many evils, but after the resurrection, *Christ* comes unto him, and askes him, *Peter louest thou me more then these?* as though he should say, *Peter* you made your bragges that you had more loue to me, then all the world besides, what say you now,

Psal.

Math. 26.

Iohn. 21.

doe you loue me more then these? Oh no, hee would not boast of his valor any more, but he sayes meekely, *Lord thou knowest that I loue thee*, he had left his comparison now: if a man should haue asked *Peter* before he had fallen, you say you will never forsake your master, where I pray you haue you this strength? from your selfe, or from *Christ*, he would not haue said from *Christ*, because he prayed not for it, and *Christ* told him, that it was not in him; but hee thought it to be in his owne nature, that he had had more valor and worthinesse in him, then a thousand of them. But when men come to this bragging and boasting, then the next newes, and the best newes for them is, that they fall into some grosse sinne to waken them: as we see in a Lethargie, which is a kind of falling sickenesse, that brings men into a great slumber, the best way that Physitions can take, is to giue them receipts that may cast them into a pestilent burning fever, because their sences are benummed and dead, to waken them, and dry up the humors that benumme and bese them: so it is with *Gods* children, when they grow careless *God* casts them into a burning fever, and lets Sathan and their owne corruptions loose, that so they may fall into some grosse sinne, and consequently into shame and sorrow, into anguish and feare, that every body may rebuke them, which is their best medicine, as it was for *David* and *Peter*: but if we would loue the word of *God* unfainedly, and walke in humilitie and feare,

Simile.

and

and not truſt on riches, nor ſtrength, nor any earthly thing, thoſe would be the beſt preſervatiues to keepe us from temptation.

But here may ariſe a queſtion, *how this can goe currant, that God ſhould lead us into temptation*, ſince its ſaid, *that God tempteth no man*, and a reaſon is added, *becauſe he himſelfe cannot be tempted?* one wicked man tempts another, becauſe he himſelfe is tempted firſt. The adulterer corrupts a woman, becauſe he himſelfe is corrupted firſt, and ſo the devill being naught himſelfe, he would haue no body good, and therefore tempted our firſt parents. *Queſt.* Iames 1.

Therefore its ſaid, that *God can tempt no man*, becauſe he himſelfe is not tempted: the meaning whereof is, that *God ſoliciteth no man to evill*, nor puts ill into any mans nature, he being the fountaine of all goodneſſe, yet he may be ſaid, to lead into temptation. *Anſw.* How God is ſaid to lead us into temptation.

Firſt, *by with-drawing his grace and holy ſpirit*, when we waxe proud, and will not be ruled. 1.

And then, *by ſetting occaſions before us, which are very forcible to draw us to evill, when Gods grace is taken from us.* As we ſee in *David*, when the baite was layd before him, he was quickly gone: and ſo *Peter* he would fight, and doe ſuch wonders at firſt, &c. but *God* ſets him in ſuch a place, where a poore ſilly maid might examine him, and preſently he faintly denies his Maſter, lyes and ſweares, and had no valor in the world. For, *when occaſions are offered, all the ſtrength of* 2.

the flesh consumes as waxe before the fire. If a man would say, I haue a bodie that the fire will not heate, the best way to convince sinne, is to put a coale to sinne: So *Achan* confesseth that he saw a little wedge of gold, and two *Babylonish* garments, that he covered them and tooke them when no body was by: hee saw the coast was cleere, there was a good bootie, and there was enough for the Tabernacle beside; the *Lord* did not put this into him, but this occasion discovered what was in him: that occasion made not *Achan* naught, no more then the fruit makes the tree naught, but that manifested what he was.

Iosh.

Simile.

3. *By letting Sathan and their owne corruption loose:* as its not much, that when the sheepe will not be guided by the shepheard, they should be exposed to the woolfe. So when originall sinne is let loose, the devill sets it forward, and yet neither is this against mens wills, but they runne violently into sinne, and good it may be for them in conclusion: for since they haue not been thankefull, that *God* hath heretofore restrained the rage of Sathan and sinne, so that all the fault is in our selues, for having opportunitie, they sinne willingly and readily.

Simile.

Why God leads the wicked into temptation.

Thus the end is good. First, in the wicked, *to discouer their hypocrisie, and that God may haue the more glory thereby.* *Iudas*, and *Achitophel* had they not beene discovered, they should haue beene reputed as good men as any in the world. *Dauid* had not a friend which hee could trust more then *Achitophel*, what my familiar friend

(sayth he) we who tooke sweet counsell together, and went to the house of *God*, &c. but when a baite was laid before him, then hee shewes his traiterous heart, and none could haue given more beastly and pernicious counsell against *David* then he did, whereby he purchased to himselfe shame and destruction. Psal.

Secondly, *in the godly*, when they are secure and proud, *to humble them, waken them, and to make them sit surer all their life after*, as it did *David* and *Peter*; *David* would bragge no more neither would *Peter* boast of his loue, but (saith he) *Lord thou knowest that I loue thee*, truely and unfainedly, though weakly. The second branch of the Petition is. The end why God leads the godly into temptatiõ.

But deliver us from evill.

As if he should say, but plucke us from evill: for its a word of violence, so that we desire to be pluckt out of our sinnes and corruptions, as a beast out of the mire; for we are sunke so deepe and are so heavie, that except the *Lord* pull with both hands as it were, we shall sticke in them still. Whence we learne;

That there is a wonderfull aptnesse and proneſse in our nature to sinne. *Observat.*

Our reason is enmitie against *God*, our affections are unruly, *the flesh lusteth against the spirit*, Rom. 8. Gal. 5.

and

and the ſpirit againſt the fleſh, ſo that there is continuall warres betwixt them, then the devill and the world are ready alſo to allure us unto evill, our experience tells us thus much.

Vſe 1. Seeing then it is ſo, let us not venture on ſin, upon confidence in our owne ſtrength or wit, or good affection, as many, they can be preſent at idolatrous and falſe worſhip, and hold out in any thing. O no, If they knew how weake they are, they would never be ſo ventrous, *David* when he gaue liberty to his eyes, what became of it? did he not ſinne woefully? ſo *Achan* and *Eue* when they gaue liberty to their eyes, and carnall reaſon, they were gone, and therefore we ſhould take heed by their examples leaſt we alſo be overtaken.

Vſe 2. It is for comfort, *though wee find a great proneſſe unto ſinne, yet not to be diſcouraged:* for the godly commonly thinke themſelues worſe then every body, as hypocrites thinke themſelues better then every body.

Obiect. *Was ever any body ſo tempted, and ſo full of unruly paſſions* (ſay they?)

Anſw. Yea ſurely, every one naturally, for elſe they need not pray, *Pull us out of evill*, neither muſt they ſay this for good mannersſake, but in truth: every one that is acquainted with his owne heart, ſhall find it, that doe what he can, he cannot gather ſufficient ſtrength to eſchew evill, except the *Lord* draw him out of evill.

[*Evill*] Not from temptation, nor from Sathan ſimply, but from the hurt and evill that might

might come thereby: ſo that hence alſo we may obſerue; That,

Obſervat. *Chriſtians may not pray not to bee tempted, but that they may not be overcome in temptation.*

For *Ieſus Chriſt*, *Paul*, and others were tempted, whereof *God* giues two reaſons why *Paul* was tempted; Firſt, to worke humilitie in him, and to keepe him from pride. And ſecondly, that *Gods* ſtrength may appeare in *Pauls* weakeneſſe, for *when we are moſt out of liking with our ſelues, then are wee in beſt acceptance with God*, who brings light from darkeneſſe, perfection from weakeneſſe, and life from death. Which ſerues firſt; 1. 2 Cor. 12. 2.

Vſe 1. To reproue thoſe, *that in afflictions and troubles are more weary of the affliction, then of the ſinne, and will commit ſinne to get out of their affliction*: they pray to bee delivered from evill, and yet willingly and wittingly runne into evill. It is Sathans drift, when we are in danger to driue us to fall to ſhifting and lying, that is it which he would haue. If one had come to *Peter*, and told him, if he be one of *Chriſts* Diſciples, he muſt ſuffer with him, and *Peter* had ſaid, *the will of the Lord be done*, then he had beene delivered from evill, but when he denyed his Maſter, then he ruſhed into the evill of temptation.

Vſe 2. Secondly, *It is for comfort*, that we be not diſmayed though we haue many bitter aſſaults:

for thus *Christ* and *Paul* were mightily and sorely tempted and therefore (as *Iames* saith) *We should count it exceeding joy when wee fall into divers temptations, because they try our faith,* and worke patience; they make us to haue a strong, and pure, and sound faith, and abundance of patience, therefore, though we may not pray not to be tempted, yet we may pray, not to be hurt by temptation: And then, *the more bitter our temptation is, the sweeter and stronger our consolation shall bee, for when the flesh is most abased by temptations, then men are raised up to most comfort in Christ Iesus, and to such peace as passeth all understanding.* Sinne is the greatest evill, under which all other evils may bee comprehended, this once removed, the loving countenance of *God* shineth full of mercie and consolation: and plentie of all rich mercies expedient for us doe follow; Therefore we are taught to pray here, *Lead us not into temptation, but deliver us from evill.*

Iames 1.

Now followeth the *Conclusion* of this heavenly Prayer: In these words.

For

For thine is the Kingdome, the power, and the glorie, for ever, Amen.

WEE heard out of the former words, what is the firſt part of perfect prayer, *viz. Petition.* In theſe words followes the ſecond part to be ſpoken of, which is *Thankeſgiving*, containing, *a reaſon why the former petitions ſhould be graunted.* Wherein we are to obſerue.

Firſt, *An acknowledgment of Gods All-ſufficiencie, (thine is the Kingdome, the power, and glorie:)* All which is ſet out by the perpetuitie thereof, *for ever:* which words ſhall be more fully interpreted in the handling of them ſeuerally.

Secondly, *A confeſſion of the certaintie of faith,* for the obtaining of the things asked, which is implyed in the word *Amen:* which is as much as to ſay, *So it is, I haue intreated ſuch things of the Lord, as concerne his glorie and my good, and now I reſt confident for the obtaining of them at his hands.* Thus much briefly for the order of the words.

Firſt, In that our Saviour doth annexe this

reason in the conclusion of this Prayer, *for thine is the Kingdome*, that is, thou hast soveraigne authoritie over all; *the power*, that is, as thou hast right to rule, so thou hast withall sufficient abilitie to manage thy Kingdome: *and the glory*, that is, *and seeing the praise and honor of whatsoever is done belongs wholy unto thee*: & therfore (for so much is implyed) graunt us our requests. Hence let us briefly note; That,

Observat. *Whosoever would pray aright, must use forcible arguments in his prayers.*

Gen. 32. The Scriptures abound with examples for the confirmation of this point. *Iacob*, when he prayed for protection and deliverance from his brother. *Moses*, when he made suite for the *Israelites*. *Nehemiah* and *Daniel*, when they humbled themselues for their owne and others offences, Exod. 32. Nehe. 9. Dan. 9. did use many and unanswerable arguments, unto the which the *Lord* could not but yeeld.

Reas. 1. Now, the end why we should deale thus, is not, *that thereby we may perswade the Lord*, for hee hath fully determined before hand, even from eternitie what to doe; but indeed, to perswade our owne unbeleeving hearts to rest upon the faithfull promises of *God*, and not to giue over praying, albeit the *Lord* make us waite for a time.

Use. 1. The use of which might haue beene, *for the humbling and confounding of all ignorant persons*, whose prayers are grounded upon no reasons at all,

all, especially such as doe not understand what they say, when they come with lip-labour before the *Lord*.

And furthermore, *It might instruct the servants of God*, to striue so to be acquainted with the word and workes of *God*, and with the name of *God*, that they may be able in their prayers to wrestle with the *Lord*, or rather with their owne unbeliefe, by bringing undeniable arguments why their suites and supplications must needs be graunted. But because brevitie is intended, wee will not insist upon this point. *Use 2.*

For, thine is the Kingdome, &c.

In the next place from this, that *Christ Iesus* prescribing a perfect forme of prayer, doth direct us unto thankesgiving, as well as unto petition, we may learne;

That it is not enough for us to pray unto the Lord for a supply of our wants, but wee must also offer unto him the excellent sacrifice of praises and thankes. *Observa.*

We must not onely seeke unto him for that which we need, but render unto him that which he deserues. And indeed, of the two, better it were that wee should want his helpe, then that he should bee deprived of his glory. To this purpose, is that exhortation of the Apostle. *Let*

Heb. 13. 2 Thes. 5. 18. Ephe. 5. 20.

us offer the ſacrifice of praiſe alwaies to God: and againe, *in all things giue thanks.* Where the holy Ghoſt meeteth with our corruption, and aptneſſe to omit this duty, by binding us conſtantly unto the performance thereof at all times, and in all things: for otherwiſe we ſhould finde ſo many hindrances, that wee would either altogether, or for the moſt part, omitte this holy ſeruice of his: this was practized by *David*: for beſides that many of his *Pſalmes* doe conſiſt wholy of thankſgiving, we may obſerue in ſundrie others, that albeit he beginneth with complaints, and cries, yet before he makes an end, he breaketh forth into the praiſes of the *Lord*. So did *Paul* and *Silas*, even when they had beene greevouſly whipt being in the dungeon, and in the ſtockes: And ſo did our *Saviour* with his *Apoſtles* after the paſſover, when he was forth-with to incounter with his moſt deadly enemies, and with the wrath of his father which was to ſeize upon him for the ſinnes of his elect. The ſcripture is plentifull in examples of this kinde, therefore I will not heape together any more, the point being very cleere and perſpicuous, onely, let us conſider of ſome reaſons that may induce us to the practice of this holy duty.

Pſal. Pſal. Acts 16. Math. 26. 30.

Reaſon 1. 1. Iſay 6.

Firſt, therefore, let this be a motiue unto us, to offer unto the *Lord* continuall praiſes, *becauſe this is both the moſt excellent, and moſt acceptable ſeruice that wee can performe.* The *excellencie* thereof, doth appeare in this, that the holy Angels

gels of *God*, and the ſoules of juſt and perfect men in heaven, are continually exerciſed herein, and therefore by the performance thereof wee ſhall be made moſt like unto them. Then for the *acceptableneſſe of it*, let us hearken what the *Lord* himſelfe ſaith, *he that offereth praiſe glorifieth me*, a man may offer requeſts unto the *Lord* and not honour him, but ſerue himſelfe, in ſeeking to haue his neceſſities ſupplyed: but he that offereth the ſacrifice of praiſe muſt needs glorifie *God*, becauſe that proceedeth from a free and loving heart, which is touched with a liuely ſence and feeling of *Gods* loving kindnes and mercifull goodnes. All the tenne lepers prayed unto *Chriſt* to be healed, but only the poore *Samaritan* glorified *God*, becauſe hee alone returned to giue thankes.

2. Pſal. 50. 23.

Secondly, it ſtands us upon, evermore to magnifie the Name of the *Lord*, *becauſe we haue alwayes cauſe of thankſgiving*. For even, in the midſt of our croſſes, wee enjoy innumerable bleſſings, corporall, and ſpirituall, the *Lord in iudgement remembers mercy*. And thoſe very afflictions which come neereſt us, are ſent in mercy, he never layes more upon us then we need, nor ever ſo much as wee deſerue: And in our greateſt extremities he is with us, to ſtrengthen us, to uphold us, to direct us, to ſanctifie our troubles unto us, to giue us patience under them, a good uſe of them, and in the end, a bleſſed iſſue out of them: In all which regards, he is greatly to be praiſed.

Reaſon 2. Lam. 1 Pet. 1. Ezek. Iſa. Iſa. Iſa. 27. Zeph.

Thirdly,

Reaſ. 3. Thirdly, *Thankſgiving is a ſingular meanes to keepe us from diſcouragement*: if a man doe only take a view of his infirmities, hee cannot but be much diſmaid, and will at length thinke that *God* cares not for him. But if he doe withall, take notice, of the *Lords* loving kindneſſe in every thing and praiſe him for the ſame, that cannot but worke in him, an aſſurance of his favour, and conſequently much ioy of heart, and chearfulneſſe of ſpirit.

Reaſ. 4. Fourthly, *the practice hereof will marvellouſly fit us for prayer, in* which regard they are ſo often ioyned together, as *Col.* 4. 2. *Phil.* 4. 6. and in ſundry other places: for when wee can remember, that in ſuch and ſuch things the *Lord* hath beene mercifull and gracious unto us, and that we did magnifie his holy name therefore: It muſt needs adde ſtrength unto our faith, and life unto our prayers, as being aſſured, that hee that hath once loved us, will ever loue us, and
Iohn. 13. 1. deale graciouſly with us: Whereas hee that hath not acknowledged the mercy of his *God*, will bee very dull and heavie in his petitions, and glad to make an end before he hath begun.

Uſe 1. Is it ſo that thankſgiving is a ſpeciall part of prayer? Then hence are they to be condemned, as carnall perſons, whoſe prayers doe conſiſt altogether of petitions. But as for praiſes, they either medle not at all there-with, or at leaſt but very ſlightly: under which condemnation doe the Papiſts come, as by their prayer-bookes
Uſe 2. may evidently appeare.

Againe

Againe, *This maketh for the juſt reproofe of them that are ſo farre from thankfulneſſe in all eſtates, that they are alwayes whining, and murmuring under their croſſes:* what doth their continuall complaining imply, but that the *Lord* is an ill governour, and that he affoords them not matter and occaſion of praiſing his name, and what a blaſphemie were that for any to imagine? we would take it ill at our childrens hands if they ſhould deale ſo with us; and certainely the *Lord* will not take it well at out hands. What though we haue ſundry afflictions lying upon us and preſſing us downe very low? haue we not fewer then ſome of *Gods* children haue had, or now haue? at leaſt haue we not fewer then our iniquities doe deſerue? And whereas we can find nothing to ſpeake of, but *croſſes, croſſes,* doe we not enjoy manifold benefits together with our croſſes? and if the *Lord* ſtrippe us of outward things, *doe the inward conſolations of God ſeeme ſmall unto us?* Is it not worth thankes that wee are of the number of thoſe that are *elected,* that are *called,* that are *juſtified,* that are *ſanctified,* and ſhall within a while be crowned, and that, *with an eternall crowne of Glorie?* Oh! unthankfull creatures we, if wee be not affected with theſe things, and if we be not aſhamed that ever there entred into our hearts ſo much as one thought of diſcontentment, againſt our bountifull, and gracious, and moſt mercifull Father.

Vſe 2.

A helpe to mitigate our complaints in croſſes.

Iob.

Thirdly, *Let this be an Inſtruction unto us,* that we be as fervent and frequent in offering unto

Vſe 3.

God due praiſes, as in making for our ſelues needfull requeſts. But how may I attaine unto this, may ſome ſay?

How to attain unto a thankfull heart.

1. To get pardon of ſinne.

Firſt, we muſt get aſſurance of the pardon of all our ſinnes: for no man can joyfully thanke *God* for any thing till then; for, *certaintie of the remiſſion of our offences, is the very ground of true and heartie thankeſgiving:* and therefore when the Prophet *David* ſtirreth up his ſoule to praiſe the *Lord* for all his benefits, he placeth this in the fore-front, *Which forgiveth all thine iniquities:* that therefore muſt be laboured for in the firſt place.

Pſal. 103. 3.

2. To get an humble heart.

Secondly, *Whoſoever would haue a thankefull heart, muſt get an humble heart:* and then when a man ſees that he is worthy of nothing, he will be thankefull for every thing.

3. Often meditation on all ſorts of promiſes.

Thirdly, he that would be able to praiſe *God* with a joyfull heart and chearefull lippes, *muſt often and earneſtly meditate on his promiſes, both for temporall and ſpirituall good things:* in the meditation whereof, we muſt labour to haue our hearts ſo affected, *that wee may rejoyce in the Lord becauſe of his word,* as the Prophet did, that ſo having a joyfull heart, wee may alſo haue a thankefull heart, which two indeed doe alwayes goe together.

Pſal. 56. Pſal. 33. 1.

Queſt. But how can words make a man glad (will ſome man ſay?)

Anſw. What, not *Gods* words? If we ſhould haue but the royall word of the King, promiſing us in our diſtreſſes that hee would diſcharge our debts,

Simile.

debts, relieue our wants, and prouide plentifully for us and ours, would we not ſee matter of rejoycing therein? How much more then (if we had the eyes of our mindes truely enlightned) ſhould we ſee cauſe of rejoycing in the royall promiſes of the King of heaven, whoſe words are all *pure words, who is not as man, that he ſhould lie, or as the ſonnes of men, that he ſhould alter and change*, but will certainely fulfill indeed whatſoeuer good things he hath promiſed in his word, whoſe promiſes are as good in winter as in ſummer: when all the world doth maligne us, as when wee haue all men to ſtand for us. Pſal. 19. Numb.

4. To meditate on mercies paſt, preſent, and to come.

And as we muſt often exerciſe our thoughts upon the promiſes of *God*, ſo muſt we alſo upon his *mercies paſt, preſent*, and *to come*, we muſt conſider what great fauour and loue hee hath borne towards us before we were borne, againe ſince we were borne, eſpecially ſince we were borne againe. Neither muſt we ſtay here, but muſt raiſe our hearts aboue the earth, and ſeriouſly ponder upon that bleſſed eſtate, which we ſhall at length come unto: when we haue put off the image of the *firſt Adam*, and haue put on the image of the *ſecond Adam*; when wee ſhall lay downe theſe our earthly Tabernacles, that wee may be made like unto the Sonne of *God* in glorie, which being duely thought of, will ſo affect our hearts with joy, that though we ſhould liue in all manner of miſeries, and that from the day of our birth, unto the houre of our death,

they would all ſeeme very light in compariſon of our future happineſſe and bleſſednesſe: ſo that we ſhould be able with much chearefulneſſe to praiſe the *Lord*, even in the midſt of them all.

Thus much of theſe words in generall: now more particularly of them as they lie in order.

For, thine is the Kingdome, &c.

Hence ariſeth this obſervation for our inſtruction. That;

Obſerva. *God is the onely abſolute and Soveraigne King over all the whole world.*

This *David* acknowledgeth uſing the very words that our Saviour uſeth in this place, *thine is the Kingdome O Lord, and thou excelleſt as head over all.* And the like doth *Nebuchadnezer*, after that *Daniel* had told him his dreame and the interpretation thereof, *Your God* (ſaith he) *is the God of Gods, and the Lord of Kings:* and it ſtands with good reaſon that the abſolute ſoveraigntie ouer all the Potentates on the earth ſhould bee aſcribed unto him.

1 Chron. 29. 11.

Reaſ. 1. Firſt, becauſe *he is the author of their being*, and of the being of their ſubjects, as alſo of all the meanes whereby they and their Kingdomes are upheld and maintained; For, *he made of one bloud all mankind to dwell on the face of the earth, and in him they liue and moue and haue their being:* and as he beſtowed life upon them, ſo doth he

Acts 26. 25.

he ſtill owe unto them breath, and all things whereby life muſt be continued. No earthly Monarch can giue a being unto any one of his ſubjects, nor keepe the breath in his noſtrels when the *Lord* calleth for it: nay it is not the moſt mighty and puiſſant Prince in the world, that can (by his onely command) make one haire white that was before blacke, or blacke that was before white, the moſt that they can doe, is to performe the office of nurſing Fathers to bring up ſuch as are committed to their charge: as for life and breath, meanes and maintenance, and ſuch like, they are all the proper and peculiar gifts of *God*.

Secondly, as he is the author of all theſe, *ſo he is the owner of them*: and therefore hath good right to beſtow them at his pleaſure. *The earth is the Lords* (ſaith the Prophet) *and the fulneſſe thereof*: no earthly King hath any thing of his owne, but his very ſoule and body are the *Lords*, and therefore all other things muſt needes be his, they are but his Under-officers and Uicegerents, even tenants at will, he pulleth downe one and ſetteth up another. *Reaſ.* 2. Pſal. 24.

Thirdly, he is the diſpoſer of all things that are intended or effected by them: *Their hearts are in his hands*, and he frameth them as hee thinkes beſt: all their actions are ordered by him, though the ſinfulneſſe of them be from themſelues. And laſtly, the ſucceſſe of their action is diſpoſed of by his providence, *The horſe is prepared againſt the day of battell*, (ſayth *Solomon*) *Reaſ.* 3. Pro. 21. 1. Ezek. 1. 20.

Pro. 21. 31. *lemon:) but ſalvation commeth of the Lord.*

Reaſon 4. Fourthly, he will call all the Kings of the earth to a reckoning, for that which they doe in their bodies whether good or evil. For they are more ſtrictly tyed to bee accountable unto the *Lord*, for all their thoughts, words, and workes, then the meaneſt ſubject in the dominion is bound to be anſwerable unto them for any thing that is committed unto his charge: *Tophet is prepared for great men*, as well as for the baſeſt vaſſall that is, if they be impious and prophane: In all theſe reſpects may the *Lord* be juſtly termed the abſolute King of the whole world, which point may be uſefull ſundry wayes. As,

Iſa. 30. 33.

Vſe 1. Firſt of all, *to teach us to make him our feare and dread*, and to ſtand in greater awe of him, then of any earthly governour whatſoever he be, as he ſaith. *Feare not them that can kill the bodie*, (ſayth our Saviour) *but feare him that is able to caſt both body and ſoule into hell fire for ever.* And ſhew forth this your feare, by eſchewing all manner of ſinnes, whereby the eyes of his glory may be provoked. Good ſubjects will be afraid to commit ſuch evils as will procure the diſpleaſure of their Soveraigne, becauſe the

Pro. *Kings anger is a meſſenger of death:* how much more fearefull ſhould we be of offending the Majeſtie of the King of Kings, whoſe anger is a conſuming fire, that burneth to the very bottome of hell: whoſe hand can reach us whitherſoever we flee: and whoſe glory it is, to be the *Lord* of Hoaſts, and to haue the command of all

all the creatures, to purſue us unto our utter confuſion, and eternall deſtruction, if wee perſiſt in our rebellion againſt him.

Vſe 2.

Secondly, is *God* the King of Kings? then if wee meane to bee great men indeede, and toaſcend unto the higheſt promotion, *Let us preferre his ſervice before any other*; For heere the common proverb holdeth moſt true; *There is no ſervice to the ſervice of this King*: for hee knoweth all his ſervants by name, and taketh ſpeciall notice of every one of them, and of every good ſervice that they performe (be it never ſo ſecret and hidden from the eyes of men) and hee doth no ſooner ſee it, but hee is ready to reward them in due ſeaſon: neither will hee beſtow upon them thoſe promotions only, not chiefly, which concerne their bodies, but thoſe eſpecially, that concerne their ſoules. And that not onely in this life, but principally in that which is to come. Neither ſhall one of his ſubjects foreſtall another, but though many hundred thouſands haue ſped exceeding well before us, wee ſhall fare never the worſe, but according to our workes ſhall our reward be: nay, there is not the meaneſt of his ſubjects, but he ſhall be made a King, yea a farre better King then any worldly Potentat that is a meere naturall man, that ever hath beene, is, or ſhall bee, to the end of the world; For the pooreſt Chriſtian that is, doth raigne and beare rule over the fleſh, the world and the divell in this preſent life, and is heire apparant unto the crowne of

of glory prepared for him in the heauens. Would we then faine get true honour and promotion? oh, then let us seeke his fauour and his face euermore, who is the *King of Kings and Lord of Lords*, and can make us in all respects truly honourable both in his owne sight and in the eyes of men and Angels.

Vse 3. Thirdly, sith *God* is the absolute Gouernor of all the whole world, and all other Princes are but his substitutes; If we would haue good things effected by any that are in authoritie, let us beseech the *Lord*, to perswade and incline the hearts of his officers thereunto, to stirre them up to the performance of those services, which may make most for the glory of his Name, and for the comfort and benefit of his afflicted people, and then if such Magistrats belong vnto the *Lord*, he will with draw them from evill, and incline them unto good by his holy Spirit: If they be not his, he will doe it by his providence, for their comfort and refreshing that call upon him, and waite for his Mercie.

Vse 4. Fourthly; sithence all Authoritie is in Gods hand, *let us obey them that are set over us, be they neuer so meane*, as farre as they command things that are lawfull and warrantable: otherwise, be they never so great in excellencie, let us doe as the three Children did, rather submit our selves to any punishment, then yeeld unto the lusts of our commanders: for in so doing wee shall not obey their commission, but their corruption.

Dan.

Lastly

Laſtly, *here is an uſe for Governors,* that ſeeing they hold their places, from and for the *Lord*, therefore they ſhould uſe their Authoritie well, even to thoſe very ends, for which the *Lord* hath appointed them, for the *Lord* will call them to a reckning for their Steward-ſhippe, as well as the moſt abject perſon that are under their Dominion; The conſideration hereof was it, that made *Iob* ſo good a Ruler, that hee would not wrong the baſeſt that was under him, for hee knew that hee had a maſter in heaven, to whom hee muſt yeeld up his accountes, and before whom hee muſt anſwer for all his dealings; *If I did contemne the judgment of my ſervant* (ſaith hee) *and of my maide, when they did contend with mee, what then ſhall I doe when God ſtandeth up, and when hee ſhall viſit mee? what ſhall I anſwer? hee that made mee in the wombe, hath hee not made him, hath not hee alone faſhioned us in the wombe?* Hereby did *Iob* ſhew, that hee beleeved that all his preheminence, and ſuperioritie was from the *Lord*: in that hee carried himſelfe equally and moderatly towards thoſe that were under his government, whereas thoſe that uſe their authoritie to tyrannie and oppreſſe their inferiors, howſoever in word they ſay, *Thine is the Kingdome* yet they ſhew in deede, that it is but from the teeth outwardly, that they acknowledge ſo much: for if they did ſtedfaſtly beleeue it, they would uſe their athoritie ſo, as *God* might haue moſt glory and men moſt comfort.

Uſe. 5.

Rom. 13.

Iob 31. 13. 14.

The Power.

Herein doth the *Lord* differ from earthly Kings: who haue ſometimes authoritie, but want power, ſo that they cannot bring their ſubjects to doe that which they would haue them, as the caſe ſtood with *David*: but *God* as he hath all authoritie in his hand, ſo hath he all power likewiſe. Whence we learne. That;

Obſervat. *There is no power but in God, and for God.*

Whatſoever ſtrength is found in any creature in heaven or in earth, it is derived from him, and limited by him, in this reſpect it is ſaid by the Prophet *David, That power belongeth unto God.* Pſal. 62. 11. *Angels* are called *Powers*, but all the power that they haue, they received from the *Lord*, and muſt uſe it not for themſelues, but for him, and for the performance of thoſe workes which he enjoyneth them: ſo in another place the ſame Prophet magnifieth the Name of *God*, ſaying *Thine O Lord is greatneſſe and power, &c.* 1 Chron. 29. This will evidently appeare if we conſider theſe reaſons.

Reaſon 1. Gen. 1. Pſal. 33. Firſt, *the wonderfull workes of the Creation*, in that *God* by his word alone could make the *heauens and the earth*, and all the *creatures* in them both: which muſt needes argue an infinite power in him.

Secondly,

Secondly, *the worke of preſervation* will teſtifie as much: for unleſſe there were an unſpeakable and unconceiveable power of *God* to uphold the world, and to feed and relieue the creatures that liue on the earth, and in the waters all things would quickly be diſſolved, and fall to an utter decay and ruine, and therefore he is ſaid, *to uphold all things by his mightie word.* 2. Heb. 1.

Thirdly, *this is evident, in that he reſtraineth the ſtrongeſt creatures, viz.* the *Devill* and his *Angels*, ſo that albeit they be full of malice and outrage, yet he curbeth them in ſuch ſort, that they can doe nothing but that which maketh for his glory. And the like may be ſaid of all *Sathans inſtruments*, howſoever they be mighty and withall very boiſterous, yet doth he ſo order and ſway both them and their actions, that all their rage doth turne to his praiſe, and to the benefit and comfort of his people. Which ſerveth; 3.

Firſt, for the reproofe of thoſe, *that when they haue great meanes and helpes, thinke they haue great ſtabilitie and firmeneſſe:* Even as the rich man in the Goſpel, who ſeeing that riches did plentifully flow in upon him, ſaid unto his ſoule, *Soule, thou haſt much goods laid up for many years,* and what of that? therefore, *liue at eaſe, eate, drinke, and take thy paſtime:* having abundance of wealth, he imagined that there was ſuch power therin, that he might well promiſe unto himſelfe ſafetie, and ſecuritie from all manner of evils: but that was his follie, for in truth, *all power* *Vſe* 1. Luke 12. 13.

wer belongs unto God, and from him alone it is that we liue, and that we liue comfortably and happily. Yet was this *Davids* errour also, (albeit otherwise an holy and faithfull servant of *God*) who in his prosperitie said, *I shall never be cast downe:* but the *Lord* made him know, that all power is his, for when he turned away his face and favour from him, *hee was sore troubled.*

Psal. 30.6.

Vse 2. Secondly, for the just reprehension of such, *as if they want the outward meanes of helpe and reliefe, are presently dismayed, and conclude with themselues, that in this case the world must needes goe very hard with them.* Herein they marveilously dishonour the *Lord*, in that they doe not giue unto him the praise of his power. For this was *Moses* justly rebuked, who hearing the *Lord* promise that hee would feed six hundred thousand men, besides women and children, with flesh, even in the wildernesse, and that for a whole moneth together, would not beleeue that it should come to passe: as if the *Lord* had forgotten himselfe when hee made such a promise. But what saith *God* unto him? *Is the Lords hand shortned? thou shalt see now whether my word will come to passe unto thee or not.* The like corruption is reproved and punished in the Prince of *Samaria*, who when *Elisha* the Prophet foretold from the mouth of the *Lord*, that notwithstanding the extreame famine that was now among them, by to morrow that time, there should be great plentie and abundance of corne and

Num. 11.23.

and all needfull proviſion: he anſwered the man of *God* and ſaid, *Though the Lord ſhould make windowes in the heaven* (as he did in the dayes of *Noah*) *could this thing come to paſſe?* But what ſaith the Prophet? *Thou ſhalt ſee it with thine eyes, but ſhalt not eate thereof:* as indeed, the next day it came to paſſe, for *the people trode upon him in the gate and he dyed.* 2 King. 7. 1. Verſ. 20.

2. Here alſo are thoſe to be condemned, that when the times are hard, and worldly powers are againſt them, beginne to be out of heart, as if there were no comfort any longer to bee expected. But what unbeliefe is this, to be more afraid of the creature, then of the Creator? What if all the Potentates in the earth ſhould oppoſe themſelues againſt us? are we any whit the leſſe ſafe? no ſurely, for all that might which they haue is ordered by the *Lord*, and although wicked men will doe us what miſchiefe they can, yet can they not doe what they would: though their malice be great, yet their power is none at all.

Therefore it is that the *Lord* ſaith unto his people, *I, even I am he that comfort you, who art thou that thou ſhouldeſt feare a mortall man, and the ſonne of man, which ſhall be made as graſſe: and forgetteſt the Lord thy maker, that hath ſpread out the heavens and layd the foundations of the earth.* Iſay. In which place the *Lord* findeth fault with them and ſharpely checketh them, for that notwithſtanding all his comfortable promiſes made unto them, they were ſtill heavie hearted, dull, and

diſcouraged, becauſe they ſaw the arme of fleſh againſt them: the cauſe of which feare and diſtruſt is noted to be twofold, *viz. becauſe they neither knew what men were, nor what God was*: for if they had rightly underſtood, and wiſely conſidered, that men are mortall and fading, even as the graſſe, and that the *Lord* is infinite in power and majeſtie (which appeareth as in other things, ſo eſpecially in the wonderfull worke of Creation) they would never haue beene afraid of the frowning lookes, and bigge words of oppreſſors and perſecutors, as knowing that the *Lord* was ſufficiently able to protect and defend them, from all their outrages, and to fulfil his gracious promiſes unto them though their enemies ſhould ſeeke never ſo much to hinder the performance of the ſame. Here then is this immoderate feare of men to be condemned, eſpecially, when it cauſeth men to faile of their duty, either wholy or in part, that dare not be ſo forward in Religion as they would be, for feare of the diſpleaſure of ſuch and ſuch great ones: that is a grievous ſinne, and it cauſeth them in whom it raigneth, to be rancked in the very fore-front of that helliſh rabble mentioned *Revelation* 21. 8. where the *holy Ghoſt* ſpeaketh thus; *The fearefull and unbeleevers, and abominable, and murtherers, and whoremongers. ſhall haue their part in the Lake that burnes with fire and brimſtone, which is the ſecond death.*

And as they are to be blamed, that are to much afraid of men, ſo are they alſo that are too fearefull

full of Sathan, for though he be a power, and principalitie, yet is he limited, and reſtrained by the *Lords* hand, and is as it were a ſtrong lyon in a mightie chaine, ſo that he can goe no further then *God* will permit him. Hee could not touch *Iob*, nor any thing of his, untill he had received his commiſſion from heaven: nay, hee could not enter into the heard of ſwine, untill *Chriſt* had granted him libertie ſo to doe: And therefore there is no cauſe why *Gods* children ſhould bee immoderately afraid of him. And thus much of the uſes of reproofe. Iude 6. Iob 1. Math.

In the ſecond place, *this maketh for our inſtruction.* Is it ſo that all power is the *Lords?* Then if wee receiue helpe and comfort from any creature, let us acknowledge the *Lords* hand therin: for without his ſpeciall providence, our meate and drinke could not nouriſh us. Our apparell could not affoorde us warmth, our freinds could haue no abilitie to doe us good; And therfore in all theſe, and the like things, let us with thankfulnes, take knowledge of his loue, that doth ſo many and ſundry wayes convay his power and uertue unto us. *Vſe* 2. 1.

Againe, ſince all power is from the *Lord*, therfore if we would get ability to ſerue *God* in our callings, and eſpecially, to performe the workes of Religion, *let us beg the ſame at his hands.* For as touching ordinary labour in the workes of our Vocation, the *holy Ghoſt* ſpeaketh thus, unto the *Iſraelites*. *It is the Lord which giueth thee power to get ſubſtance.* And concerning duties 2. Levit. 8. 18.

of

of Religion, wee haue no power to repent, to beleeue, to pray, or to doe any other ſervice, but *God muſt draw us before wee can runne after him.* And hee it is that muſt worke in us, both to will and to performe, of his owne good pleaſure; *For in us, that is, in our fleſh, there dwelleth no good thing*, the conſideration, and experience whereof, ſhould bee a forcible motiue, to draw us neerer unto the *Lord*, and to make us frame our hearts to acknowledge that power is his, and therefore earneſtly to ſue unto him for the obtaining of greater Grace, and ſtrength, both to doe thoſe duties which he injoyneth us, and to beare thoſe croſſes which hee inflicteth upon us.

Cant. 1.
Phil. 2. 13.
Rom. 7.

3. Againe, this ſhould teach us, not to deſpaire of any one though his caſe bee very hard, for *God* is almightie, and the things that are impoſſible unto men are very eaſie unto him. Therefore was it, that the Apoſtle *Paul* did not deſpaire of the converſion of the *Iewes*, notwithſtanding their exceeding great obſtinacie, and unbeleefe: *For God* (ſaith he) *Is able to graft them in againe.* And from this ground he diſſwadeth men from deſpiſing thoſe that are weaker then themſelues, as if they ſhould alwayes be ſo: nay (ſaith he) thinke not ſo, ſuch ſhall bee eſtabliſhed: *For God is able to make them ſtand:* he can eſtabliſh the weakeſt, as well as the ſtrongeſt: and the moſt unconſtant, as well as the moſt reſolute: And therefore there is no juſt cauſe why the moſt feeble and impotent Chriſtian that is, ſhould be con-

Rom. 11. 23.
Rom. 14. 4.

contemned and set at naught.

Vse 3. Lastly, *Here is a vse of singular consolation vnto Gods seruants:* sith that all power is the *Lords*, therfore it cannot be that any one of them should perish, no, nor meete with any thing that shall prooue hurtfull vnto them, for *God* is perfectly able to deliver them, and to saue them from all their sinnes, and enemies, and from all hurtfull crosses and miseries whatsoeuer. He is a father vnto them, not in name alone, (as many stepfathers are) but in nature also, being full of all tender compassion towards them, and hee knowes every one of their wants, and is bound by *Promise* and *Couenant*, and *Oath*, to doe that which hee seeth to bee for their greatest good and comfort. *I know my sheepe,* (saith our Saviour) *and I giue vnto them eternall life, and they* Iohn. 10. 27. *shall never perish, neither shall any plucke them them out of my hand.*

Obiect. Oh but there are many, and mighty enemies (will some say) that oppose themselues against the *sheepe of Christ*, and seeke by all meanes to make a pray of them.

Answ. What of that? *My Father which gaue them me* (saith *Christ*) *is greater then all, and none is able to take them out of my Fathers hand.* So that, albeit, Sathan the Prince of darknes, with all his malicious instruments, doe band themselues against the Saints, and seeke their vtter ouerthrow, yet *the Lord will tread them all vnder foote:* Rom. 16. 20. *And by his almightie power,* preserue those that are his Elect, vnto everlasting glory and happinesse

1 Pet. 1. 5. pinesse in the heavens. So much for this point. It followeth

And the glorie.

This is the effect of both the former, for if the *Lord* be the onely Soveraigne King, and hath dominion over all, if he haue all power in himselfe, and no creature any at all, further then it is derived from him, and limitted by him: then in all equitie and right, all glory must be ascribed unto him. Whence we may obserue;

Observa. *That all honor and glorie doth of right belong unto the Lord.*

This both men and Angels doe giue unto him as his due, as might bee proved by many testimonies of Scripture, as *Luke* 2. 14. *Revel.* 5. 13. but we will briefly come unto the reasons of the point; Whereof,

Reas. 1. One is *Rom.* 11. 36. where it is said, *For of him, and thorow him, and for him are all things, to him bee glory for ever.* The sence of which place is, that he made all creatures, they are of him; Then againe, hee upholds all the whole world, and all things consists through him, no creature helpes him to keepe the world in reparation: but as he created all, so he sustaines and maintaines all things being created. If a man build a goodly house, others doe commonly re-

Simile. paire

paire the same, and so they haue the praise of the reparation, the builder onely of the making thereof: but it is otherwise in this goodly building of the world: for, *as the Lord made all by his powerfull word, so he vpholds all by his mighty hand.* And, *the reason why he vseth Magistrates and Ministers, and other officers vnder him is not because hee needes them, but because hee delights to doe them good in imploying them in his service.* And that good which they doe, they doe it by his strength, not by their owne. In which regard, all the glory remaineth still due vnto him: and therefore the Apostle in the place last alleadged, doth conclude thus, *Of him, and through him are all things,* (and with-all) *for him,* that is, *for his honour,* and therefore hee inferreth, *to him bee glorie for ever, Amen.*

A second reason is, because *there is in God the perfection of good things; Hee is holy in all his wayes, yea holinesse it selfe, good vnto all his creatures, yea goodnesse it selfe, &c.* and whatsoever goodnesse or holinesse is in men, or Angels proceedeth from him: therefore in regard of the infinite excellencie of his nature, all glory belongeth vnto him. *Reas. 2.* Psal. 145. Psal. 36. 6.

Which serveth, first, *for the reproofe of such as are proud of any priveledge or gift, that they are endued with all:* they doe not beleeue that all power, dominion, and excellencie is of *God,* and that therefore all glory pertaineth vnto him. For if they did, they would never take *Vse 1.*

vaine-glory to themselues, yet that is the folly of many, especially such as haue Sycophants at their elbowes, to magnifie them in all that they speake, or doe. Which was *Herods* madnesse, when he heard a companie of fooles to flatter and extoll him, as if he had spoken like a *God*, and not like a man; he was content to take their commendation: but if hee had had the grace to consider, that though he were more eloquent then his neighbours, it was not from himselfe, but from the *Lord*: then would not he haue set up himselfe aboue *God* in pride, aboue *God* in glory; and so might he haue escaped the fearefull judgement that fell upon him.

Act. 12.

Vse 2. Secondly, *For Instruction*, that wee should use all *Gods* gifts and benefits for the greatest advantage of his glory and honor, which should be the end of all our life, of all our thoughts, words, and workes, that wee might procure praise unto our Creator and Preserver, according to that, 1 *Cor.* 10. 31. *Whatsoever yee doe, doe all to the glory of God.*

Vse 3. This is for the comfort of all *Gods* servants, doth all glorie belong unto *God*, then surely the godliest men shall haue most honor, for *God* will honour them that honour him. Indeed, if wicked men, or devils had the disposing of glory, then sinners should carrie it away, but seeing that none haue interest therein, but they on whom the *Lord* bestoweth it, assuredly, they that are the godliest men, shall be the honourablest men, and that even in this life: for the spi-

rit of glorie reſteth upon them, and they are *ſtill tranſlated from glorie to glorie*, 2 *Cor.* 3. 18. And as for the life to come, they ſhall be then crowned with everlaſting glorie. Therefore let us not be afraid of the diſgraces of the world, that which they giue us, they may take from us, but that which *God* giues they cannot; *God* beſtowes it where he ſees fit, and where it ſhall abide. *The wiſe ſhall inherite glorie*, though they be abaſed; and ſinners ſhame, though they bee exalted.

1 Pet. 4. 14.

Dan. 12.

Pro. 3. 35.

For ever and ever.

The meaning hereof is, that whatſoever in the words before is attributed unto *God*, doth alwayes belong unto him, his *Kingdome* is an *everlaſting Kingdome*, *Dan.* 3. 33. Then for his *power*, he was full of power before the world was, and hath ſhewed it in making and preſerving of the ſame, and will ſhew it at the laſt day in the diſſolution thereof, and in raiſing up the dead out of their graues, in bringing his elect to perfect happineſſe, and the reprobate to endleſſe and unſpeakable torments. So alſo for his *Glorie*, he had it from all eternitie, he made and preſerveth all things for his own glory, and he ſhall haue all honor for evermore. In that all theſe are everlaſting, hence wee may obſerue; That,

Iohn. 17. 5.

Reu. 4. 9.

Obſervat. *All things in God are eternall.*

This is proved, *Deut.* 33. 27. *The eternall God is thy refuge from aboue, and underneath are the everlasting armes, &c.* Whence it is plaine, that *God* is eternall in himselfe, and an eternall Protector of his Church: either hee will cast out their enemies himselfe, or else (as it is in the same place) *he will say, destroy them.* That is, will giue them strength to doe it, for this very bidding of them is enough. More particularly, his mercie is everlasting, so saith the Prophet, Isa. 54. 8. *For a moment in mine anger I hide my face from thee, for a little season, but with everlasting mercie haue I had compassion on thee, sayth the Lord thy Redeemer.* The like may be said of his election, that he hath chosen us before the foundation of the world, which election is a fruit of his loue which is eternall. Ephe. 1. 9. Iohn. 13. In a word, the same holds true in all his *attributes*, his *goodnesse, wisdome, justice, &c.* they are all eternall. And this must needes be;

Reas. 1. Because, *the Attributes of God be not qualities in him, but his nature; Life*, is not in him, but he is *Life* it selfe, *Power* it selfe, *Wisedome* it selfe. These are his very essence. When we loue, wee loue with a quallitie, but *God* loues with his nature, and therefore it is sayd, that *God is Loue.* 1 Ioh. 4. 8.

Reason. 2. All things in him are unchangeable, *With him is no variablenesse, nor shadow by turning.* Iam. 1. 17.

Reason. 3. Thirdly, his rewards are everlasting, both to the wicked and godly. For to the wicked it shall be said, *Goe from mee yee cursed into everlasting fire, &c.* If then *God* doe alwayes punish

reprobates, and ſhew the fruites of his Power, and Iuſtice, and Truth eternally; It muſt needs neceſſarily follow, that his Power, Iuſtice, and Truth are eternall. The like may be ſaid of the riches of his mercie towards his Elect, who ſhall at the laſt day enjoy *an inheritance immortall and undefiled, that fadeth not, reſerved for them in the heavens*, which is elſe-where termed *eternall life*. Which ſerveth,

1 Pet. 1. 4. Math. 25.

Vſe 1.

First, For the confutation, of that fooliſh opinion of wicked perſons, that imagine, though they haue ſped ill in their ſinfull practices heretofore, yet they ſhall haue better ſucceſſe hereafter. As for inſtance, ſome haue beene bitter and violent againſt Chriſtians, and haue gone by the worſt, yet doe they hope to haue a day againſt them at laſt, if not at one time, yet at another. But let ſuch know that *Gods* power, and iuſtice, againſt them, and his loue and kindnes towards his ſervants, are alwayes the ſame; And hee hath ſaid, *That they that hate Sion ſhall periſh*. So it is for his glory, to bring downe all wicked enemies, to take the craftie in their craftineſſe, and to cauſe them to fall into the ſame pit, which they haue digged for others. Therefore haue they no cauſe to looke for a better day, but rather for a worſe, even for the manifeſtation of his fierie wrath againſt them to the utmoſt.

Vſe 2.

Others there are, *that will filch and ſteale doe deale falſly, and injuriouſly with thoſe that put them in truſt, and being taken with the manner*; they

they are not much troubled, nor discouraged from their lewd courses: but goe on still in hope, that they shall speed better then others; but how can they thinke so? Oh, they haue learned more wit now, they will carry their matters more closely and secretly, and keepe their plots from being discouered: but is not *God* eternall: doth not he see their sinne as much as before? And is not hee as able to bring them to shame and punishment, as hee did before? yes certainly, and therfore they that haue sped so ill heretofore, may looke to speed worse hereafter. Because they haue made no better use of *Gods* former punishments.

Vse 2. Secondly, *Here is an horrible terror for wicked men?* Is *God* eternall in his *justice*, and in the effects therof, oh! then, where shall they appeare that are sinfull, and ungodly: and that liue and die in their wicked courses, neuer bewailing them nor truly repenting for them? They shall come before such a Iudge as liues for ever, to *power out the vialls of his wrath upon them and to torment them in fire and brimstone for euermore.* As his loue, is everlasting towards those that feare him: so is his displeasure against those, that provoke him, and his indignation being kindled, will be like a *river of Brimstone*, which shall burne for ever, through the breath of his nostrels.

1 Pet.

Vse. 3. Thirdly, is it so, that *God* is eternall in his loue; *then here is matter of singular consolation* for the Elect of *God*: for nothing shall hinder their

ſalvation, ſeeing that the *Lord* loveth them with an unchangeable loue, it is ſaid of our loue towards him, that *much waters cannot quench it, neither can the floods drowne it.* What ſhall wee thinke then of his loue towards us, can any thing quench that? No, ſaith the Apoſtle. *I am perſwaded that neither death, nor life, Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the loue of God which is in Chriſt Ieſus our Lord.* Neither is this a comfort onely in regard of eternall life, but alſo in regard of the troubles of this life, that, *God is the ſame; Yeſterday, and to day, and for ever.* The ſame when wee are without the meanes, as when we haue them: the ſame in *Warre*, as in *Peace*. In *Sickneſſe* as in *Health*, in *Want* as in *wealth*. And then ſhall wee taſte moſt plentifully of the rivers of his kindneſſe, when afflictions ly upon us in the greateſt meaſure. Let us be ſure that wee bee his ſeruants now, and we ſhall ever be comforted, perfected, and deliuered. For if *God* ſhould ceaſe to loue his Elect, hee ſhould ceaſe to be himſelfe. Now breefly to ſpeake of the laſt word:

Cant. 8. 7.

Rom. 8. 38.

Heb. 13. 1

Amen.

Which is as much, as So it is. Where wee obſerue. That;

Obſerua.

When wee haue prayed, and caſt our burden upon the Lord, we muſt make reckoning that we ſhall be heard.

And therfore muſt ſay vnto our ſoules, *it is ſo*, or *it ſhall be ſo*. I ſhall obtaine what I haue asked, ſo farre as *God* ſees good for me. So ſaith the Apoſtle *Iohn*; *This is the aſſurance that wee haue in him, that if wee aske any thing according to his will, he heareth vs, & if we know that he heareth vs, whatſoeuer wee aske, wee know that we haue the petitions that we haue deſired of him.* This perſwaſion muſt be ſetled in vs, if we be *Gods* children, and that whatſoeuer we aske in faith, *God* will grant it; And if we doe not beleeue, ſo much we doe diſhonour the *Lord*. Our Saviour alſo preſſeth this point, whatſoeuer yee deſire when yee pray beleeue that you ſhall haue it, and it ſhall be done vnto you; So alſo *Iames* biddeth vs, *Aske in faith, and not waver, for ſuch a one ſhall receiue nothing of the Lord.*

1 Ioh. 5. 14.

Mark. 11. 24.

Iames 1. 5.

Reaſ. 1. There is good reaſon for this: for if wee haue not a warrant to aske how dare wee be ſo bold, as to come into the chamber of preſence to put vp our ſuites? If wee haue a warrant, it is vile wickednelle for vs, to doubt of obtaining, for that is to call the truth of *God* in queſtion.

Vſe 1. Heere then, are ſuch to be reproued, as goe away from prayer as vncertaine as they came to it.

Vſe 2. And ſecondly, *Here are we to be inſtructed, not onely to begin our prayers ſeriouſly, but alſo to end them confidently*, giving *God* the glorie of his Power, Truth, Mercie, and aſſuring our ſelues that we ſhall obtaine whatſoeuer in faith we haue asked, in that manner, and meaſure, and

time, which *God* ſeeth moſt fit for us. Thus when *Hannah* had put up her ſuite, ſhe reſted confidently upon the *Lord* for the granting of it, and ſo obtained according to her hearts deſire. And ſo ſhall wee, if wee depend upon his gracious promiſes, for the pardoning of our ſinnes, the healing of our natures, the ſupply of our wants, both inward and outward; *the Lord will giue us aboue that which we can aske or thinke.* And whatſoever is wanting in corporall things, ſhall be ſupplyed in ſpirituall, and the longer we waite knocking at the gate of his Mercie, the more plentifully ſhall wee bee recompenced in the end, when hee comes to fulfill all our deſires.

1 Sam. 1.

Ephe. 3.

* * *

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